

The
Sayings & TEACHINGS
Of The
GREAT MYSTICS OF ISLAM

Muhammad Riaz Qadiri

Abbasi Publications

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To

Makhdoomul Asr

Hazrat Khwaja Muhammad Karimullah

Abbasi Qadiri (R.A)

(Dargah Mu'allah Ghausul Asr Gujranwala)



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Foreword

Islamic mysticism usually known as *Tasawwuf* is the inner and spiritual dimension of Islam which entails practical way of life far removed from speculation, philosophical theorem and argumentation. It is the name of a hazardous journey of self-discovery going through a process of trial and tribulation for the realisation to *Tawhid* (Divine Unity). When a Sufi becomes one with One, he is radiated and radiates divine light to others. He rejoices His close proximity i.e., unitive life more than even the dominion of both the worlds. The crown and throne of the temporal world weigh less than wing of the gnat in his eyes. It is indeed an unqualified identity of the Individual and the Absolute. History tells that when and wherever Sufis went to spread the light of Islam in the world, darkness of infidelity dispelled, divine light engulfed the region, the people realised their duties toward God and humanity. Since Sufism firmly believes in pacifism and non-violence, it created atmosphere of love and peace and Divine worship across the word.

Over the past few years, the world has seen growing interest in Islamic spirituality. But there is a steep shortage of Sufi literature in English language with the result that the English and Western readers are deprived of the basic knowledge of *Tasawwuf*. However, exception apart, whatever is available in English language in this respect, seldom reflects true mystical way of Islamic life and thought, the source and origin of which is the Messengerhood of the Apostle of Islam.

The writings and discourses of the great Sufis are nothing but the outcome of their radiant spiritual state, expression of truth and beacon light for the aspirants of the Reality (God) To the best of my knowledge no book is available just on the Teachings of the saints of Islam in English language. My friend Mr.Riaz Qadiri has made a sincere attempt to collect, translate and present quintessence of Teachings of the outstanding saints of Islam in lucid and readable manner. In my opinion he has achieved considerable amount of

success in acquainting the English readers with the spiritual legacy of Islam although he hasn't touched biographical aspect of any mystic. Much of what has been written by him, is based on the authentic sources — the subject for which he deserves congratulation. His translations of the writings and sayings is close to the texts without interpolation and commentary on his part.

I hope the readers will find the book most informative, effective, and illuminating guide, especially for the seekers of the Truth to serve as manual.

Syed Ameer Muhammad Qadiri Naqvi
30th March, 2003.

Introduction

Blessed is he who belongs ■ God and God belongs to him. Sufism (*Tasawwuf*) is spiritual and esoteric dimension of Islamic. Its theory and practice is entirely based ■ the holy Quran, the life of the Holy Prophet (PBUH) and it originates from his Messengerhood (*Nur-e-Rishalat*). In true sense, it is the combination of *Shariat*, *Tariqat* and *Haqiqat* which finally leads the blessed souls to gain gnosis of God (*Marifat*). In fact *Tasawwuf* is the life and soul of Islam, and entails high spiritual aspiration of those who are aspirants of Truth. It is a process of purification of the heart, purgation of self and illumination of the soul and finally attaining unitive life is His Essence. A drop when falls into the ocean, becomes ocean.

Doctrinally, the Sufi seeks to realize the meaning of *Shahadah La ilaha ill Allah* and practically he seeks to emulate the life of the Prophet Muhammad (PBUH) who is the prototype of Islamic spirituality and who realizes the unity (*Tawhid*) implied by the *Shahadah* in its fullness. Therefore no group of people in Islamic society have ever sought to emulate the life of the Apostle with the same fervour and intensity as the Sufis do. They also tread the Divine Path in quest of the spiritual experience whose perfect norm is the nocturnal ascent (*miraj*) of the Holy Prophet.

Iman is essentially faith in Divine unity (*Tawhid*) and Islam means submission to the Divine Will. *Ihsan* operates upon these two fundamental elements of the religion and transforms them into what is called *Tasawwuf*. *Ihsan* means to adore Allah as though you see Him, and if you don't ■■■ Him, He nonetheless sees you. Sufism (*Tariqat*) teaches us precisely to worship God with full awareness that we ■■■ in His proximity, and that He is always watching us and we ■■■ always standing before Him. It seeks to bring the disciple into the awareness that he is always living in the Divine Presence. Thus *Iman* when transformed by *ihsan*, becomes that illuminative knowledge (*Marifat*) which penetrates, transforms and unites the seeker with God.

Sufi Path, therefore contains three elements of which all are necessary: doctrine, spiritual virtues and ■ spiritual alchemy. Not only the doctrine and virtues come from the Quran and prophetic *Sunna*, but also that grace and blessing which is indispensable for the realization of the spiritual alchemy (transformation) issues from the Holy Prophet (*Ideals and Realities of Islam S.H. Nasr*).

The companionship of the great Sufi saints is considered indispensable and blessing and acts ■ divine presence. Maulana Rumi has said: "To sit in the company of spiritual elite for a second is better than divine worship expanded over seventy years without show off." It is also stated that sayings and teachings of *auliya Allah* are not dry aphorisms. They are the result of their sublime spiritual state. They epitomise the essence of morality and wisdom and are deeply steeped in the mystic ideology. Their discourses project and instil spiritual radiation, insight, and help peep into the secrets of divinity. And Sufis, alongwith their talks, transmit spiritual inspiration into the innermost hearts of the audience. And it is rightly said: He who has no spiritual Guide, has Satan for his Guide.

Auliya Allah have emphasised to keep in touch with the Sufi literature. Despite their heavy duties and preoccupations they find time to read books on the subject. Some says, the more you study with the sincerity of intention, the more you gain mystical knowledge. For instance, Maulana Abdual Quddus Gangohi advises in these words: "It is essential to study books on the spiritual path. Make it incumbent to read books on this subject and take them ■ your Guide since the books work like lamp, and without lamp there is no light, and without light presence in the Divine court is not possible. He who is ignorant is veiled. Be busy in learning and practices. Whatever books you see on spiritual path (*Tasawwuf*) buy them."(Maktoobat)

Thus sanctified and spiritually impregnated is their company and their talks, that it is advised by the Sufi saints that when you read discourses of *auliya Allah*, you must be in ablution; must observe discipline of Sufi Path and should not be lying in bed. It is also necessary to be attentive to the spirits of the saints making mind to be receptive of inspiration as their talks ■ the outcome of their sublime spiritual state. By paying attention as such, they too become attentive to you. The realm of the world of spirits is like that of the corporeal

world; if you call someone from a distance he will definitely look toward you.

How pleasant and charming are their personalities, and sublime their illuminated spiritual state, is often delineated in these words: "The saint is one who smiles if saluted; in conversation he is pleasant, he utters not a malignity; when others divulge secrets, he conceals; of princes he knows he is not proud, and the poor he does not disdain; nothing shall mar the radiance of his face; the next world he does not sell for the present. Through God he is rich; before Him he is humble; from Him he takes; to Him he gives; on Him he depends; he fears none other than God; his trust is only in God. These are some of the main characteristics of a Sufi saint."

Highly luminous remarks in respect of radiant spiritual state of the saint are given by another enlightened consummate mystic in these words: "The saint of Allah are the mines of the guarded secret. They are in touch with His concealed mystery. The saints of Allah are the brides of the Presence; on them is drawn the veil of zeal; they are treasures hidden from the bulk of humanity. The saints of Allah have parted with the people of this world in spirit, although they dwell among them in their physical bodies. The saints have hearts whose light is brighter than the sun of which we are conscious. What brilliant light! What spiritual perfection! Thus they are the stars of earth in the view of heaven's people; their light is for us and them; he who watches the stars are from heaven; the stars of earth are more dazzling in their light; those appear for a time, then pass away while these are not subject to hiding. The guidance of the former is in the darkness of the nights, while the guidance of these consists in the removal of the veils over the heart." (*Illumination in Islamic Mysticism*). In the words of Junaid of Baghdad: "An *arif* could not be an *arif* until he is like earth upon which the pious and impious walk, and like the clouds that are spread over everything; and like the rain that descends from heaven upon all places without any likes and dislikes."

Sufism or Islamic mysticism is still misunderstood and misinterpreted in Europe and elsewhere. Western scholars trace its origin from alien, non-Islamic sources such as Persian, Hellenism, Buddhism, Hinduism, Judaism, Christianity, and Neoplatonism etc., whereas its primary source is the Holy Quran, *sunna* of the Holy Prophet. It is entirely based on the esoteric aspect of his

Messengerhood. And transmission of spiritual inspiration is traced back in an unbroken chain (*silsilah*) to the Holy Prophet himself.

Sahl Tustari was probably the first and after him many ■ radiant mystic have explained the origin of Islamic Sufism in unequivocal words. They say: "It is the light of Muhammad (PBUH) the first emanation of Divine Light. His heart is the source of Divine revelation and mystical union for the believing and obedient creatures. Not only Adam, the whole cosmos participates in this emanation of Light. Thus dazzling Divine Light represents Muhammad (PBUH) as the First Creation in pre-existence and as the corporate luminous totality of the universe. His heart fortified by Divine knowledge and love. becomes the well-spring for the illumination of the hearts of men and a treasure mine of God's revelation to mankind. Therefore the love of every saint lover is bound to come from that mine (*madin*) which is the heart of Muhammad (PBUH). His heart is the mine of the precious substance (*gauhar*) which is the mystical union (*Tawhid*) of those who experience God's unification."

Sufism is therefore entirely the emanation from the heart of Muhammad (*nur-e-Muhammad*). and not something that has superimposed itself on the orthodox Islam or conferred on it ■ ■ later addition - a dimension that was lacking in the original. In this perspective Ibn al - Arabi says that Islam is particularly the religion of love inasmuch as the Holy prophet (PBUH) is called God's beloved." He is mercy for the worlds and benefactor of the entire humanity, animate and inanimate creatures earthly as well as celestial. Thus, Islam invites all to global love and peace and harmony and guarantees salvation and blissful life in the Hereafter.

Enormous amount of Sufi literature is present in oriental languages. Whatever is available in English language is mostly the contribution of the Western Orientalists who write from their own viewpoints and try to identify Islamic mysticism (*Tasawwuf*) with the mystical heritage of other religions, ideologies and their doctrines. The result is that the English readers who have no knowledge, no background of Islamic mysticism are misled by developing and sustaining wrong concept of the subject, and think it an alien addition and remain oblivious of the spiritual heritage of Islam and its divine origin. Secondly history of the Sufism tells that right from the advent of the enlightened Sufi saints in the world the groups of pretender

mystics, imposters, and professional Sufis too emerged on the scene to beguile and deceive the simpleton and common folk for the fulfillment of their ulterior motives. Even educated people fall prey to their net. They ■■ highway men in Muslim Ummah.

Thus it was intended to compile a book concentrating briefly on the Sayings and Teachings of the great celebrated mystics of Islam so that English readers too ■■ to know the spiritual dimension of Islam, its true origin, theory and practice and be able to distinguish between true and fake elements of *Tusawwuf* and develop in themselves love of the Holy Prophet (PBUH) who is the well-spring of Islamic spirituality and celestial cupbearer of Divine unity (*Tawhid*).

The book comprises Sayings and Teachings of 101 selected spiritual elite relating to all the prominent Sufi orders in the sub-continent and elsewhere on whom material was readily available. But one should not think that those who ■■ left uncovered in the book were not consummate mystics of Islam. Rather it was not feasible for me to cover all in one volume. ■ is therefore envisaged that this series should continue in many volumes to come. Aside this, the book does not dwell on the biographical sketch of any mystic nor it comprises in-depth exhaustive study of the teachings, and mystical philosophy of each. Rather it mainly concentrates on the salient, readable and easily comprehensible points of their education which have been collected and selected from their speeches, discourses, letters, prose and poetical works available in English and Urdu sources. Attempt has been made to be brief and short so that the readers get ■ the meanings of the words spoken or written by the radiant mystics in shortest possible time. Remember that study of spiritual properties is so extensive that even an encyclopaedia cannot cover fully the teachings and education of any one of the accomplished mystics of Islam, since these luminous souls concern the fathomless ■ of Divine Unity and every mystic has different and unique colour of His divinity. I have tried to record and translate the points closer to the original text avoiding to give them literary taste and colour ■ it undermines the sanctity and usefulness of their utterances.

Arrangement of the points of Sayings and Teachings is not according to any pre-determined order. Such intrinsic arrangement could create weariness and boredom in the mind of readers. Not only

this, repetition and permutation of some basic concepts and ideas underlying the teachings are avoided to save time of the readers. Name of mystics have been arranged chronologically but under the name of respective Sufi Brotherhood (*salasil*) to ease consultation by their adherents. Prominent Sufis from the earlier to modern times have been included.

In the production of books, I have used all the first, secondary and tertiary sources available in English and Urdu languages. Complete list of all the references used is given at the end of the book under the name of each saint. However compiler of this work accepts full responsibility for the collection, and presentation of the material. Still I do not rule out any error or omission in translation work on my part.

I am indebted to Sahibzada Shabbir Ahmad Kalmal Abbasi, the spiritual heir and Sajjada Nashin of Dargah Mu'allah Ghaus ul-Asr Khwaja Muhammad Umar Abbasi Qadiri (*Gujranwala*) for his help and supervising the work. My unqualified thanks ■■ due to all those writers whose works have been used to compile the present book. It is hoped that the book will benefit the Muslims, non-Muslim world alike and those who have little or no background of Sufi literature. It will help understand the inner dimension of Islam and the expanse and dominance of Islamic spirituality even to those who deny and oppose Sufism.

I pray to Almighty God, whose blessing and grace helped ■■ to complete this work, to accept my humble effort, make this spiritual legacy of the great Mashaikh known across the World.

Muhammad Riaz Qadiri

Lahore
31st, March, 2003

SELECTED VERSES OF THE HOLY QURAN

- 2:45 And seek help through patience and prayer.
- 2:115 Wheresoever you turn, there is the Face of God.
- 2:152 Remember Me, I will remember you.
- 2:155 Be ■■■ We shall test you with some thing of fear and hunger.
- 2:156 Verily to Allah we belong and ■■■■■ Him we shall return.
- 2:186 If my slave ask you of Me, say I ■■■■■ I answer the prayer of the supplicant when he calls on Me.
- 2:222 God loves those who often repent and those who purify themselves.
- 2:282 So be afraid of Allah; and Allah teaches you.
- 3:37 Verily, Allah provides sustenance to whom He wills without limit.
- 3:191 Those who makes remembrance of God standing, sitting and lying on their sides.
- 4:69 And whose obey Allah ■■■ the Messenger (PBUH), they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the *Siddiqun*, the martyrs, and the upright-how excellent companions they are!
- 4:77 Say: Little is the enjoyment of this world; the hereafter is best for those who fear God.
- 4:82 Whosoever obeys the Apostle has obeyed God.
- 5:59 They fear not the blame of anyone; that is the grace of God which He bestows on whomsoever He pleases.
- 6:52 Do not repulse those who call on their Lord in the morning and in the evening desiring His favour.
- 6:87 And We chose them, and We guided them to a straight way.
- 6:103 Eyes perceive Him not, but He perceives the eyes; He is the Subtler, the Aware.
- 6:125 whomsoever God wishes to lead aright, He will open his breast to receive Islam, but whosoever He wishes to lead astray, He will make his breast strait and narrow.
- 7:33 Say, My Lord has forbidden only shameful deeds whether apparent ■■■ hidden.
- 7:55 Invoke your Lord with humility and in secret. He likes not the aggressors.
- 9:118 There is no feeling from Allah, and ■■■ refuge but with Him.

- 10:62 Verily, there is no fear **■** the *auliya Allah*, nor do they grieve.
- 13:13 The thunder glorifies Him in praise, and the angle too in awe of Him.
- 17:44 The seven beavers and the earth and all that is therein, glorify Him and there is not **■** thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Forgiving.
- 17:72 Those who **■■■** blind in this world shall be blind in the hereafter.
- 17:81 And say: “Truth has come and falsehood has vanished away. Surely, falsehood is ever bound to vanish.
- 17:82 And We revealed the Quran, which is a healing and a mercy to those who believe.
- 18:28 And keep yourself (O Muhammad) patiently with those who call on their Lord (with glorification and prayer), morning and evening seeking His Face.
- 19:96 Verily, the Most Gracious (Allah) will bestow love on those who believe and do good works.
- 20:26 My Lord! Open my breast, ease for me my task, and loose the knot upon my tongue so that they will understand my works.
- 22:46 It is not their eyes that **■■■** blind, but their hearts.
- 23:1-2 Successful indeed are the believers, those who humble themselves in their prayers.
- 24:30 Tell the believers to close their eyes (i.e. close their bodily eyes to lust).
- 24:31 Turn all together toward God, (in repentance), O Believers, that you may attain bliss.
- 24:35 God is the light of the Heavens and the earth.
- 24:37 Men whom neither trade **■■■** sale (business) diverts from the remembrance of Allah.
- 25:63-64 And the servant of the Merciful **■■■** they who walk on the earth meekly... And those who spend the night in worship of their Lord, prostrate and standing.
- 27:34 Kings, when they enter **■** city, ruin it.
- 27:62 Who is One who answers the one in distress when he calls upon Him and Who removes evil!

- 29:69 And those who strive for Our sake, We will certainly guide them to Our paths. Allah is with those who do right.
- 32:24 We appointed them leaders giving guidance under Our command because they persevered in patience.
- 35:29 We have given the Book (Quran) as a heritage unto those of our servants whom We have chosen: some of them are they who injure their own souls some are they who keep the mean; and some are they who excel in good works.
- 40:60 Call upon Me, I will answer you.
- 41:53 We shall show them Our signs on the horizons and in their souls, until it is clear to them that it is the Truth. Is it not sufficient in regard to your Lord that He is a witness over all things?
- 44:38-39 We created not the Heavens and the earth, and all that is between them, for more play. We created them not except with truth. But most of them do not understand.
- 49:3 They whose hearts God has tested for piety: For them is forgiveness and a great reward.
- 49:12 And do not slander one another. Would any one of you like to eat the flesh of his dead brother? You would abhor that. But fear Allah, for He is most Forgiving and Merciful.
- 49:13 Verily the noblest of you in the sight of God is the one who is the most God-fearing. And fear God as He should be feared (3:102).
- 50:16 We (God) are nearer to him (man) than his jugular vein.
- 51:20-21 And on the earth are signs for those who have Faith with certainty. And also in your own selves. Will you not then see?
- 51:50 So flee to Allah.
- 51:56 And I (Allah) created not the jinn and mankind except that they should worship Me.
- 52:48 Be patient for your Lord's decree, for surely you are in our sight.
- 53:10 He revealed to His servant that which He revealed.
- 53:17 The sight of (Muhammad) did not swerve nor did it stray.
- 55:26-27 Whatsoever is on it (earth) will perish. And the Face of your Lord of Majesty and Honour will remain forever.
- 57:3 He (God) is the First and the Last, the outwardly Manifest and the inwardly Hidden.

- 57:16 Has not the time come for the hearts of those who believe that their hearts should humbly submit to the admonition of God.
- 58:7 There is no private discourse among three persons but God is the fourth of them.
- 59:9 They give preference over themselves even though poverty was their lot.
- 65:3 Whosoever puts his trust in God, He will suffice him.
- 68:4 Verily you (Muhammad) are on an exalted (standard) of character.
- 73:2 Keep vigil all the night, save a little.
- 76:26 And glorify Him a long night through.
- 79:40-41 Whoso refrains his soul from lust, verily Paradise shall be his abode.

SOME PROPHETIC TRADITIONS AND SAYINGS

1. And there shall always be in my people forty who have the nature of Ibrahim.
2. Be abstinent and you will be the most worshipful mankind.
3. The best detachment from worldly possessions is the contentment of the heart.
4. The best of good works, the purest of them in Lord's sight, the highest of them in ranks, better than giving gold and silver in charity and fighting enemies and striking their necks, is the remembrance (*dhikr*) of God.
5. Beware of the insight of the believer, for he sees with the light of God.
6. The first thing that God created was my spirit. And God said: *Laulaka ■ Khalagtu'l-aflaka*, "If you had not been, I would not have created the spheres."
7. The generous are near to God, near to men ■ to Paradise, and far from Hell. The miser is far from God, far from men, far from Paradise and near to Hell.
8. Glory be to Him who alone knows what He is!
9. Glory be to Him who expresses His own *tawhid* with the tongue of His servant.
10. Glory be to Him who has set down ■ path for His creatures to know Him save the incapacity to Know Him!

11. God and His Messenger should be more beloved to the faithful than any thing else.
12. God created human being in His ~~own~~ image.
13. God does not look at the ritual prayer in which a man does not make his heart present with his body. Know that God does not answer a supplication from ■ heart that is heedless and distracted.
14. God has folk among the people- the folk of the Quran. who are the folk of God and His elect.
15. God has placed repose and delight in contentment and certainty, and distress and sorrow in suspicion and anger.
16. God has servants whose bodies are in the world, but whose hearts ~~are~~ with God.
17. God has seventy thousand veils of light and darkness that separate ~~us~~ from Him.
18. God has not created anything He loves more than He loves Muhammad (PBUH) and his family.
19. God instructed me in correct behavior and made my instruction excellent.
20. God is beautiful and loves beauty.
21. God is jealous and the believer is jealous. God's jealousy is a quality that is aroused when the believing servant commits what God has forbidden.
22. God said: "Sincerity is a secret taken from My secret, I have placed it as a trust in the hearts of servants of love."
23. God said to Adam: "Their (*auliya Allah*) yearning for the encounter with Me has become drawn out but My yearning for them is more intense."
24. God says: "Make remembrance of me and I will make remembrance of you."
25. The good deeds of the pious ~~are~~ the evil deeds of those brought ~~to~~ God.
26. A group among my community will never cease to support the Truth until the Day of Resurrection. They are (*auliya Allah*) God's vicegerents in the earth and His elect creatures; it is they who call ■ His religion.
27. He that hears the voice of Sufis and does not say *Ameen* to their prayer, is inscribed before God among the heedless.

28. He that prays much by night, his face is fair by day, and he also said that the pious should come at the Resurrection with resplendent faces on thrones of light.
29. He who forgives others, is forgiven by Allah for his sins.
30. He who has seen me (the Prophet) has seen the Truth (God).
31. He who knows himself knows his Lord.
32. He who makes himself like unto ■ people, is one of them.
33. The heart of man is the throne of God.
34. I am Ahmad without *m*, Ahad, “One”.
35. I am from Allah’s *Noor* (Light) and the entire creation is from my *Noor* (light).
36. I am not as one of you. Verily, I pass the night with my Lord, and he gives me food and drink.
37. I am city of knowledge and Ali is its gate.
38. I am with those whose hearts are broken for My sake (Hadith Qudsi).
39. I have a time with God in which none of the cherubim nor any prophet rivals me.
40. I have returned from the lesser *jihad* to the greater *jihad*.
41. “I have two trades, namely, poverty (*faqr*) and the spiritual combat (*jihad*). ”
42. I heard Gabriel say that God said: “Whoever despises any of My friends has declared war against Me...”
43. I take refuge with Thee from knowledge that profiteth naught. And the pursuit of knowledge is incumbent upon every male and female Muslim.
44. I was a Hidden Treasure and I loved to be known, so I created the creatures that I might be known. I was Prophet when even Adam was yet in water and clay.
45. If a servant remains continuously truthful and is intent ■ truthfulness, it will be written with God that he is veracious, and if he remains continuously deceitful and is intent on deceit, it will be written with God that he is deceitful.
46. If he (Jesus) had increased in certain . He would have walked through the air as I have done.
47. If God desires good for a servant, He uses him. When asked how? He said: “He grants him success in performing a righteous work before his death.”

48. If you see a man who has been endowed with renunciation of the world and speech, then draw ■■■ to him, for he is infused with wisdom.
49. If you have these four things, it does not matter even if you lose everything else in this world: protect what is entrusted to you, tell the truth, have ■ noble character, and ■■■ your income lawfully.
50. *Ishan* is to worship God as if you see Him, if you do not see Him, he nonetheless sees you.
51. Keep your bellies hungry, your bodies naked and your livers thirsty, so that perhaps your hearts may see God. (Jesus)
52. "Lay no trouble on thyself, but procure every luxury by means of these treasures, and thy acceptance would not diminish thy lot in the hereafter" The Prophet refused the offer saying: "O Lord! I desire them not; keep me one day full-fed and one day hungry."
53. Mark, in man there is ■ lump of flesh, if it is kept wholesome the whole body remains in ■ healthy condition and if it is corrupted, the whole body is corrupted, mark it is the heart!
54. May the money-worshipper perish, may the belly-worshipper perish, may the sex-worshipper perish, may the clothes-worshipper perish.
55. May you have fear of God, for it is the aggregate of all good things. May you have performed *jihad*, for it is the monkhood of the Muslims. And may you be occupied with remembrance of God, for it is ■ light for you.
56. A moment's reflection is better than sixty years of devotion.
57. The most excellent *jihad* is that for the conquest of self.
58. My friends (saints) ■■■ under My cloak: save Me, none knows them except My friends.
59. My heart is clouded, ■ I ask forgiveness of God seventy times a day. He also said: "Remorse is ■■■ act of repentance."
60. My heaven cannot contain Me, ■■■ can My earth, but the heart of My believing slave ■■■ contain Me.
61. My Lord, increase my bewilderment in Thee! (Bewilderment of the considerative thinkers is blameworthy and the bewilderment of ■■■ possessors of eyes (radiant mystic) is praiseworthy).
62. My servant does not ■■■ ■■■ closer to me by ■■■ of supererogatory works, and when he approaches me ■ span, I approach him a cubit, and if he comes walking I come running,

and then I love him until I become his eyes by which he sees, his ear by which he hears, and his hand by which he grasps (It is interpreted by the mystics as pointing to ■ transformation of man, who by constant worship reaches divine proximity and is lost in God.)

63. Nothing stands between the creatures and their gazing upon their Lord except the cloak of magnificence upon His Face in Garden of Eden.
64. "O Allah, vouchsafe to ■ Thy love and love of him who loves Thee, and the love of that which may draw ■ closer to Thee and make Thy love for ■ dearer than cool water."
65. O God make ■ live lowly and die lowly and rise from the dead amongst the lowly!"
66. One sect of my people shall continue in goodness and truth until the hour of Resurrection.
67. Pause and graze in the meadows of Paradise when you pass them. Some one asked: "What ■ the meadows of Paradise?" He said: "The circles of men making remembrance of God."
68. Poverty is my pride.
69. Poverty is glorious to those who are worthy of it.
70. The prophets are the most afflicted of mankind, then the saints and then other men according to their respective ranks.
71. *Shariah* is my words (*aqwal*) *Tariqat* is my deeds (*afaal*) *Haqiqat* is my spiritual state and *Marifat* is my secret.
72. Supplicatory prayer (*Dua*) is the essence of worship.
73. There are three who will enter Paradise without accounting: a man who, when he is washing his garment, had no other one; ■ man who has no more than ■ pot on his fireplace; and a man who, when he asks for ■ drink, is not asked, 'what kind of drink do you want?'
74. There is a key to everything and the key to Paradise is love of the indigent. The patient poor are those who will be the companions of God ■ the Day of Resurrection.
75. There is a means of polishing all things whereby rust any be removed; that which polishes the heart is the *dhikr* (remembrance) of Allah, and there is ■ act which removes the punishment of Allah farther from you than this *dhikr*.

76. There is many ■ one with dirty hair, dust-stained, clad in two old garments, whom ■■■ never heed; but if he were to swear by God, God would verify his oath.
77. The things I most fear for my community ■■■ following passion and limitless expectation (of worldly gain). Following desire ■■■■■ away from God, and limitless expectation makes one forget the afterlife.
78. The tongue which is addicted to falsehood is a bubbling spring of sins.
79. The Ulema of my community ■■■ like the prophets of the children of Israel ■■■ like the prophets of other communities.
80. Unbelief is more hidden among my community than the track of ■■■ ant over stones on a dark night.
81. "Visit those who do not visit you, give to those who do not give to you, respond with kindness and good deeds to the harm that is done ■■■ you."
82. When ■■■ of the people of the portico (*ahl al-suffa*) died and left two dirhams, and matter reported to the Holy prophet (PBUH) he said: "These are two burns on him!"
83. When God loves anyone devoted to Him, He puts him to severe tests; when he endures them steadfastly he is marked out for distinction, and his imperfections overlooked and unsolicited spiritual favour is conferred ■■■ him, for no special effort on his part to deserve them.
84. When God loves one of His servants, He says to Gabriel, 'O Gabriel! I love this person, so you too love him.' Gabriel then loves him, and he calls out to the other angels, "God loves this person, so you too love him Then the other angels love him and he is accepted by ■■■ on earth."
85. When God wishes a ■■■ well, He gives him insight into his faults.
86. Whenever ■■■ gather together to invoke Allah, they are surrounded by angels, the Divine favour envelops them and Peace (*sakina*) descends upon them, and Allah remembers them in His assembly.
87. Whoever gazes upon a woman's beauties and then lowers his eyes with the first look, God makes of this act of worship the sweetness of which he experiences in his heart.

88. Whoever sleep in a state of purification his spirit is permitted to make circuit the Throne and prostrate itself before God.
89. Whom My love kills, for him shall I be blood mohey (Hadite Qudsi).
90. Woe befall those who worship the *dinar* and the *dirham*, woe befall those who worship garments with ■ nap!"
91. Worship God as though you see Him, for if you don't see Him, yet He see you.
92. You will not be able to give happiness by means of your wealth, so do it by means of ■ cheerful expression and good character.
93. Your worst enemy is your lower soul, which is between your two sides.

1. HAZRAT ALI IBN ABI TALIB (d.661)

Ali is ■ model for the Sufis in respect to the truths of outward expressions and the subtleties of inward meanings, the stripping one's self of all properties either of this world or of the next, and consideration of the Divine providence. He is an important link in the spiritual chain leading Sufis back to the Holy Prophet (PBUH).

1. Someone asked what is gnostic? He said: "I know God by God, and I know that which is not God by the light of God."
2. The most noble of mankind in this world are the generous, and the most noble in the afterlife ■ the God-fearing.
3. Ali once called to one of his slaves, but he did not answer. When Ali went to him and found him reclining on the floor, he inquired: "Did you not hear me?" He replied: "yes". Then why did you answer me? The slave said: "I feel safe from your punishment, so I was lazy." Ali told him: "Go. You are liberated for the sake of God."
4. Patience is a steed that never stumbles. He also said the relation of patience to faith is like that of the head to the body.
5. Once Ali was found weeping. Someone asked him: "What makes you weep?" He responded: "No guest has come to ■ for seven days, and I fear that Allah has scorned me."
6. Ali asked the Apostle: "Tell me which is nearest road by which to reach God." The Apostle said: It is to utter unceasingly the sacred sentence." Ali asked: "What is that sacred sentence?" The

Apostle said: "O Ali! Close your eyes and be still! Let me make remembrance thrice, while you listen and hear it from me; then you make remembrance thrice while I listen." Having said this, the Apostle closed his blessed eyes and repeated three times the glorious Name, and the affirmation of Divine Unity: *La Ilaha illa-Allah*, which is the best remembrance. In so doing, he pronounced *La Ilaha* to the right and then, turning his blessed head to the left, toward his enlightened heart, he completed his utterance with *Illa-LLAH*. With his blessed eyes closed, he pronounced the remembrance of the Divine Unity in an audible voice. Imam Ali repeated three times the remembrance of Divine unity, ■ he had seen and learned it from for the Apostle.

7. The Prophet (PBUH) said about Ali: "I am the city of knowledge and Ali is its gate."
8. The genuine saint, for Ali, is he who always leaves himself to God and sincerely abides by the Will of God.
9. Junaid praises mystical qualities of Ali in these words: "Ali is our Shaikh ■ regards the endurance of affliction."
10. Ali said: "The Messenger of God never confided any secret to me that he kept hidden from the people which God has not explained to an understanding servant in His Book."
11. The earth will never be empty of him (*wali*) who is supported by God with ■ true argument whether he is manifest and uncovered, or fearful and vanquished-lest the arguments and clear signs of God be nullified. How many ■ they and where? They are the least in number, the greatest in worth... They are not found in outward existence, but their likenesses exist in hearts.
12. The human being is on a journey, and this world is an abode of passage, not an abode of rest His mother's womb is the beginning of his journey, and the next world is his goal. His lifetime is the journey's distance his years its way stations, his mouths its parasangs, his days its miles, his breaths its steps."
13. The divine word (Quran) is the infallible source of spiritual uplifting, it inspires joy and awe and leads to secret conversations with God, for a God reveals Himself to His ■ in the holy Quran."
14. Muhammad (PBUH) is the fountainhood of Sufism; prototype of the mystic's spiritual ascension into the intimate presence of God, and esoteric knowledge ■ transmitted from the

Messenger of Allah (PBUH) to his cousin and son-in-law Ali ibn Abi Talib.

15. One who develops the trait of greediness and avarice invites degradation; one who keeps ■ advertising his poverty and ill-luck will always be humiliated; one who has ■ control over tongue will often have to face embarrassment and discomfort.
16. Surrender and acceptance to the Will of God are the best companions; wisdom is the noblest heritage; theoretical and practical knowledge are best marks of distinction; deep thinking will present the clearest picture of every problem.
17. A wiseman's mind is the safest custody of secrets; an open and pleasant countenance gets more friends; patience and forbearance will hide and cover may defects.
18. A conceited and self-admiring person is disliked by others; charity and alms are the best treatment for ailments and calamites; one has to face in afterlife the deeds that he has done in this world.
19. Man is the wonderful creature, he sees through ■ layers of fat (fatty tissue), he hears through ■ bone, he speaks through ■ lump of flesh (tongue).
20. When few blessings come your way, do not drive them away through thanklessness.
21. Who is deserted by friends and relatives will often find help and sympathy from strangers.
22. Our affairs are hinged to the destiny decreed by the Lord; even our best thoughtout programmes may lead us to death and destruction.
23. Optional prayers cannot attain the pleasure of God for you when compulsory daily prayers ■ left unattended.
24. Happy is the man who always kept the life after death in his view, who remembered the Day of Reckoning through all his deeds, who led a contented life and who was happy with the lot that God hath destined for him.
25. The sin which makes you sad and repentant is liked better by the Lord than the good deed which turns you vain and conceited.
26. If you help ■ deserving person without his request then it is generosity and if you help him after his request then mostly it is due to shyness to refuse or fear of reproach.

27. There is no greater wealth than wisdom, ■■■ greater poverty than ignorance, ■■■ greater heritage than culture and no greater friend and helpmate than consultation.
28. Contentment is the capital which will never come to an end.
29. People in this world are like travellers whose journey is going on though they are asleep.
30. Knowledge and wisdom ■■■ really properties of a faithful.
31. I want to teach you five such things which deserve your greatest anxiety to acquire.
 - a) Have hope in God and ■■■ else.
 - b) Be afraid of nothing but sins.
 - c) If you do not know a thing never feel ashamed to admit ignorance.
 - d) If you do not know ■■■ thing ■■■■■ hesitate or feel ashamed to learn it.
 - e) Acquire patience and endurance, because their relation with true faith is that of a head to body; a body is of no ■■■ without a head, similarly true faith can be of no ■■■ without attributes of resignation, endurance and patience.
32. The world, which offers you vicious pleasures is like a snake, so soft to touch, but so full of lethal poison. Unwise people are allured by it and drawn towards it and wise men avoid it and keep away from its poisonous effects.
33. Blessings ■■■ for the man who humbles himself before God, whose sources of income ■■■ honest, whose intentions are always honourable, whose character is noble, whose habits are sober, who gives away in the ■■■■■ and in the cause of God the wealth which is lying surplus with him, who controls his tongue from vicious and useless talk, who abstains from oppression and tyranny, who cheerfully and faithfully follows the traditions of Holy Prophet and who keeps himself away from innovation in religion.
34. Many person get nothing out of their fasts but hunger and thirst; many ■■■■■ get nothing of their night prayers but exertions and sleepless night. Wise and sagacious persons ■■■■■ praiseworthy even if they do not fast and sleep during the nights.
35. Your supremacy ■■■ other is proportion to the extent of your knowledge and wisdom.
36. Greed is permanent slavery.

37. In this world man is target for the arrow of death, an easy prey of calamities and adversities; here every morsel and every draught it liable to choke one; here one never receives a favour until he loses another instead; here every additional day in one's life is ■ day reduced from the total span of his existence; when death is the natural outcome of life then how can we expect immortality.
38. Bear sorrows and calamities patiently otherwise you will never be happy.
39. Silence will create respect and dignity; justice and fairplay will bring more friends; benevolence and charity will enhance prestige and position, courtesy will draw benevolence; service of mankind will secure leadership; good words will overcome powerful enemies.
40. The best form of the devotion to the service of God is not to make a show of it.
41. To give up inordinate desires in the best kind of wealth and fortune.
42. He is the wisest and the most knowing man who advises people not to lose hope and confidence in the Mercy of the Most Merciful, and not to be too sure and overconfident of immunity from His wrath and punishment.
43. O Noaf! David once got up at such an hour in the night and said this is the hour when prayers of everyone who prays are accepted except those who forcibly collect revenues or scandal mongers or ■ person in the police of an oppressive and tyrannical government or a musician.
44. Best deed of a great man in to forgive and forget.
45. When Fatimah asked for a servant, Ali answered: "Do you wish me to abandon those who have given up everything for Allah so that their bellies contract from hunger while I get you a servant?"
46. I would not worship ■ God whom I did not see.
47. To reflect into the dominion of God is worship.
48. An intelligent man after abasing himself gets edification.
49. To expose evil acts of wicked is not backbiting.
50. Anxiety does not avert Divine destiny but wastes recompense and requital.
51. Shun long and wide desires for they drive off happiness of the bounties given by God.

52. Who hears backbiting is counted with the backbiter and he who endorses evil acts is considered evil-doer.
53. Obedience to Allah Most High is not attainable without self-restraint.
54. One cannot taste the relish of blessedness prior to tasting pang of misfortune.
55. Don't oppress your soul too much lest you lose courage.
56. Sign of satisfaction with God is that the servant resigns to Divine destiny.
57. For the people of spiritual insight, there is admonition in every glance and lesson in every experience.
58. The best gratefulness is that you share others in the bounties and blessings of God conferred ■■ you.
59. Once a man asked Hazrat Ali that they are ten persons and the query is one, but we desire ten different answers. The query is "Whether knowledge (*ilm*) is better or the wealth?" Hazrat Ali the embodiment of liberality and generosity gave the following then answers in favour of knowledge:-
- i. You have to safeguard your wealth, but knowledge safeguards you.
 - ii. Wealth is the heritage of Pharaoh (*firaun*) and *Hamam*, knowledge is the heritage of prophets.
 - iii. Wealth reduces when it is spent, and knowledge increases ever.
 - iv. Wealth fears stealing but not the knowledge.
 - v. He who possesses worldly wealth is niggardly person but man of learning benignant (kind).
 - vi. Knowledge irradiates the heart whereas wealth blackens it.
 - vii. On account of immensity of wealth people like Pharaoh proclaimed deification (God) for themselves, but on account of mystical knowledge, the Holy Prophet said: "I could not glorify you ■■ your glorification deserves."
 - viii. Wealth, by keeping long time is rusted but not the knowledge.
 - ix. Wealth creates innumerable enemies but knowledge causes acclaim and applause.
 - x. Wealthy will be reckoned on the Day of Judgement but there will be ■■ accounting over the knowledge.

2. HAZRAT IMAM JAFAR SADIQ (d.765)

1. Whoever knows God turns his back ■ all else.
2. The gnostic (*arif*) turns his back on “other” (non-God) and is cut off from worldly things, because his knowledge (*marifat*) is pure nescience (*nakirat*). Therefore the gnostic is separated from mankind and from thought of them, and he is joined to God.
3. “Other” has no place in his heart to pay attention to them ■ do they carry any worth for him to remember them in his mind.
4. There is no right service without repentance, because God hath put repentance before service, and hath said: “*Those who repent and serve.*” (9:112)
5. Repentance (*tawba*) is the first of the “station” in the spiritual Path, and service (*ibddat*) is the last. When God mentioned the disobedient He called them to repentance and said: “*Repent unto God together.*” (24:31); but when he mentioned the Apostle He referred to his “servantship” (*ubudiyat*) and said: “*He revealed to His servant that which He revealed.*” (53:10)
6. Someone asked Imam Jafar as-Sadiq: “Why is it that we pray, but we are never given an answer?” He replied: “This is because you pray to One of whom you have no knowledge.”
7. A perfect saint always finds himself imperfect and shows an attitude of humbleness towards God. Humbleness is considered a saintly virtue by Jafar Sadiq.
8. He says: “My actions are such that I shall be ashamed to look my grandſire (Holy Prophet) in the face on the Day of Resurrection.
9. The worth of every one is in proportion to gnosis, and he who is without gnosis, is worth nothing.
10. Once ■ pilgrim spent night in Medina- the Radiant. He thought his satchel was stolen by Jafar as-Sadiq and grabbed him, demanding: “Are you the thief who stole my satchel?” Jafar asked: “What was in it?” He said: “One thousand dinars.” Jafar took him to his house and gave him one thousand dinars. The man returned to his lodge and found his satchel lying there. He went to Imam Jafar to apologize and return the money to him. But Imam refused to take back the money saying: “I ■■■■■ reclaim something I have given away.” The man asked ■■■■■ “Who is that man?” He answered: “Imam Jafar Sadiq.”

11. One day Imam Jafar said ■ his clients: "Come, let us take a pledge that whoever amongst us shall gain deliverance on the Day of Resurrection, shall intercede for all the rest." They said: "O Son of the Apostle! How ■ you have the need of our intercession since your grandsire (Holy Prophet) intercedes for all mankind?" Jafar replied: "MY actions are such that I shall be ashamed to look my grandsire in the face on the Day of Judgment."
12. On the day of judgment you shall not be asked about your wealth or honour, or your ancestry and acquisitions, but for the spiritual practices undergone and the worship you have performed.
13. God is not met till we are extremely distressed for Him, and seek Him just ■ a drowning man calls for help.
14. It is a sin to be vain about your worship.
15. He dwells in Paradise who rests not on his efforts but surrenders all his worship ■ the feet of the Lord; whilst he is in Hell who depends on himself and is ■ slave of his carnal self.
16. Someone ask: "What is "*Futuwwah*?" He replied: "*Futuwwah* is not possible with quarreling and backbiting. *Futuwwah* is feeding people, giving to them, being pleasant and honorable to them, and not causing them difficulties."
17. A noble man should not feel shame in observing four things: (1) To stand up in respect of his parents; (2) to serve his guest; (3) to take care of his domestic animals; (4) to serve his mentor.
18. He who loves God, flees from the creatures.
19. Don't seek company of the evil-doer; evil nature will overwhelm you. Seek counsel from such people who are well-versed in His obedience.
20. He who seeks company of everyone, is not safe. He who treads wrong path, is calumniated. He who does not bridle his tongue, is abashed.
21. There are many such good deeds which cause remoteness from Allah Most High because obedient arrogant is sinful and penitent sinful is obedient to Him.
22. Sycophants (flatterers) ■ seed of vainglory for you.
23. His worship without repentance is not right, since Allah Most High has preferred repentance over His adoration.

24. Affliction (calamity) is an honour, which God descends on His chosen friends (*auliya Allah*).
25. It is easy to repent, but difficult to quit sins. One sin is more than enough, but thousand obedience little.
26. Spiritual perception of Sufis is nothing besides the Quran and Sunna.
27. Imam Jafar Sadiq asked Imam Abu Hanifa: "Who is called wise?" He replied: "Who could differentiate between good and evil." Imam Jafar said: "Beasts can do this, who know who beat them and who feed them. Abu Hanifa said, then tell me who is wise? Imam Jafar said: "Wise or intelligent is that who could differentiate between two goods and two evils. And adopts best of the two goods and from evils, good of the two."
28. Good tidings is for him whose eye see lechery (*shahwat*) but his heart does not incline toward it.
29. Our religion of Islam is entirely discipline. He who is not conscious of it, is unfortunate.
30. The best abstinence (*zuhd*) in the world is to avoid meeting with the people. Although association is virtuous, but salvation lies in solitude.
31. Both over-eating and hunger impede Divine worship.
32. Quest for rest in the wake of affliction increases calamity.
33. Food causes comfort to body, and contentment to the soul.
34. Blessed is he whose heart is knower, body forbearing and is satisfied with the present (lot).
35. Affliction descends not for perdition but for trial and probation.
36. Lower-self (*nafs*) opposes Allah Most High and defiance of it is friendship with the Lord.
37. Sin is cancer. If it is not given up, it will go on increasing.
38. Whoever does not behave toward his brethren ■ he behaves toward himself is not paying brotherhood its due.

3. KHWAJA HASAN ■■■■■ (d.728)

1. The friends of God (*auliya*) ■■ those who renounce this world and attain true knowledge of God.
2. The wise man is he who considers this world ■ nothing and with this consideration he seeks the next world and does not regard the next world anything seeking His proximity.

3. One who knows God considers Him to be his friend and he who recognizes this world considers Him to be his enemy.
4. Patience is of two sort; firstly, patience in misfortune and affliction, and secondly patience to refrain from the things which God has commanded us to renounce and has forbidden us to pursue.
5. A grain of genuine piety is better than a thousand fold weight of fasting and prayer.
6. Meditation on God is the most essential quality of the lover of God since he recognises his Pure Self and becomes conscious of his moral attainments during his concentration on the Attributes of God. Meditation is the mirror which reveals you your virtues and vices.
7. How excellent is he who takes no thought of his own interest so that his patience is for God's sake not for the saving of himself from Hell; and his asceticism is for God's sake, not for the purpose of bringing himself into Paradise. This is the mark of true sincerity.
8. He who has attained contentment requires nothing; he who has sought retirement from the world found peace; he who has trodden his passion and lust under foot got freedom; he who has rid himself of jealousy attained friendship and he who has lived with patience for a little while, gained ■ eternal abode.
9. Humility is constant fear accompanying the heart.
10. Renunciation of the world is that you loathe its devotees and all its contains.
1. Seek sweetness in three things; prayer; making remembrance of God, and reciting the Holy Quran.
2. You must beautify your character i.e., cultivate moral character.
3. When asked what is the correct behavior? He replied; "Learning religion, moderation in the world, and knowledge of what constitutes your duty toward God Most High.
4. A sheep is more aware than a human being, for it responds to the warning of the shepherd, but ignorant is man who disobeys the commands of the Lord and follows the behests of the devil (his lower mind).
5. Evil company degenerates the seeker.
6. Accumulating wealth is worse than drinking wine which is prohibited by the scriptures.

17. He who takes to solitude finds safety in it. And he who disowns allegiance to his carnal soul is set free.
18. He is wise who digs out the foundation of the world and builds instead the castle of other worldliness (eternity) on it.
19. Whosoever recognizes God, considers the world ■ his enemy and he who loves the world turns enemy of God.
20. He who gives up his spiritual practices to play the philanthropy in the world, trying to mould its evil ways, is ruined.
21. Whosoever loves silver and gold is humiliated by the Lord and he who considers himself the leader of the community is misled and belittled.
22. The Lord in the Quran says, “I shall forgive thee all thy transgressions if ye shall cast thy glances on none besides Me.”

4. IBRAHIM BIN ADHAM (d.777)

1. He believed in complete abstinence from worldly possessions and the subjugation of carnal self (*nafs*). He taught the follower of the Divine Path to leave everything besides God for the realisation of spiritual affinity with Him.
2. He says: Three veils must be removed from the traveller's heart so that the door of happiness is opened to him. First, should the dominion of both worlds is offered to him as eternal gift, he should not rejoice. The second veil is that if he possesses the dominion of both worlds, and should it be taken from him, he should not feel sorry for his poverty. The third is that he should not be misguided by any praise or favour, for one who is misguided like this, is a low person and the low person is veiled.
3. If you like to be saint of God, then desire not the things of this world or the next. Empty yourself for God. Turn your face to Him so that He may turn to you and make you His saint.
4. Someone asked Ibrahim; “Why don't you drink the water of Zamzam? ” He answered; “If I had a bucket, then I would drink it.”
5. *Wara* (abstaining) is the abandonment of whatever is dubious, and the abandonment of whatever does not concern you, means abandoning whatever is superfluous.
6. Ibrahim was invited to a feast. When he sat down, the other guests began to gossip and slander other. He said: “It is our

custom to ■■■ the meat after the bread but you began with the meat first."

7. I delighted in Islam only three times. One time I was on board of ship and there ■■■ a man who laughed often. He would remark: "We used to grab ■■■ infidel in the land of the Turks thus," and he would tug ■■■ my hair and shake me back and forth. This would please me. Another time I became ill in ■ mosque. The man who made call to prayer told me to get out, but I could not. So he grabbed me by my foot and dragged me out of the mosque. The third time, I ■■■ in Syria, and I ■■■ wearing ■ fur. I looked at it, and I could not distinguish between its hair and the lice, such was their abundance. In another tale, he reported: "My joy was never greater than the day I was sitting down and a man came and urinated on me." At another occasion, I was sitting and a man came and slapped me.
8. A man brought ten thousand dirhams to him but Ibrahim refused to take saying; "You want to blot out my ■■■■■ from the register of the *fagir* with then ten thousand dirhams! I will never take this!"
9. A man attains the rank of the righteous only after passing through these six steps: (1) He ■■■■■ close the door of bounty and open the door of hardships. (2) He must close the door of dignity and open the door of humility. (3) He must close the door of repose and open the door of striving. (4) He must close the door of sleep and open the door of vigilance. (5) He must close the door of wealth and open the door of poverty. (6) He must close the door of worldly expectation and open the door of preparedness for death.
10. In ■■■ of his prayers he said: "O God, thou knowest that in my eyes the eight Paradises have a little worth when they are compared with that honour which thou hast shown me in giving Thy love ■■■ that familiarity which Thou hast given me by the commemoration (*dhikr*) of Thy Name or that freedom from all else which Thou hast granted ■■■ when I meditate ■■■ the greatness of Thy Glory."
11. You enjoy the gifts of the Lord, but you do not offer gratitude to Him.
12. You do not ■■■ act ■■■ to avoid Hell and enter Heaven.

13. You know the Devil is your enemy but you do not deal with him as such.
14. You know death must overtake you but you make no preparation for it.
15. You consign your dead parents to the grave and yet you do not take lesson from the incident (and feel — if you — immortal).
16. You know that you have many faults, yet you try to find fault with others.
17. When you commit — sin against God, do not partake of His food.
18. When you desire to commit — sin, get out of His kingdom.
19. Commit sin at — place where He cannot see you.
20. At the time of death seek a few moments respite from the messenger of death that you might repent during that time for your sins.
21. Do not allow the angels *Munkir* and *Nakir* to approach you and question you about your past deeds. If you cannot perform these, then vow never to sin.

5. SUFYAN THAWRI (d.778)

1. Renunciation of the world is reduction of hope for worldly gain, not eating coarse foods or wearing — rough cloak.
2. I have never seen anything easier than abstaining. Whatever your self devises, abandon it.
3. Someone saw him in dream with — pair of wings flying in Paradise from tree to tree. He asked Thawri by what means were you granted this?" He replied; "By abstention."
4. Flesh eaters are those who backbite; they eat human flesh.
5. There is — punishment for all things. The punishments for the gnostic is to be cut off from His remembrance.
6. Five souls are the most dignified in creation: a scholar who is not self-indulgent (moderate), a Sufi jurisprudent, a humble rich person, — thankful poor one, and a noble who follows the *sunna*.
7. Moaning and wailing have ten kinds of which nine are full of showoff and only one kind is full of reality.
8. If one tear falls on account of fear of God, it is better than fasting throughout life.

9. He who spends life in remoteness is much better, for it was the practice of the foremost saintly people. They liked to live comely instead of grandeur.
10. The king who seeks company of the ascetics is superior to that ascetic who seeks nearness of the king.
11. Someone asked: "What is meaning of certainty?" - He replied, it is the ■■■ of inner voice, and the folk of certainty arrive at the gnosis. And the meaning of certainty is that every affliction be considered sent by Allah.
12. He warned Hazrat Hatim of four things: To revile people by allegations renders ■■■ heedless of Divine injunctions. To be envious of the higher rank of any Muslim makes one unthankful to Allah. Amassing wealth by unfair means makes one oblivious of the life in the Hereafter. To ignore warning of God Most High and express dejection of His promises causes infidelity.
13. Sell not the friendship of the Lord for the friendship of the world and its possessions.
14. I fear to accept anything from anybody lest my heart should start cherishing love for that person. I desire only to live in His thoughts.
15. Worse than sin against God is sin against man.
16. For the people of the world sleep is more profitable than to keep awake, for then they keep off worldly discourses during sleep.

6. RABIA AL-ADAWIYYA (d.801)

1. Rabia was a God-intoxicated woman saint who introduced the doctrine of pure love or disinterested love of God.
2. Love, for Rabia, is the basis of spiritual perfection at all the stages on the journey to God. She teaches to love God for the sake of God.
3. In her prayer to God she says; "O my Lord! If I worship Thee ■■■ account of the fear of Hell, burn me in Hell, and if I worship Thee with the hope of Paradise, exclude me from it, but if I worship Thee for Thine ■■■ sake, then withhold not from me Thine Eternal Beauty."
4. I have not served God for fear of Hell, for I should be like a wretched hireling, if I did it for fear: nor for love of Paradise, for I should be a bad servant if I served for the sake of what was

given, but I have served Him only for the love of Him and out of desire for Him.

5. One day Rabia was ■■■ carrying fire in one hand and water in the other and she was running with speed. People asked her what was the meaning of her action and where she was going? She replied; "I am going to light ■ fire in Paradise and pour water ■ to the Hell, so that both veils may completely disappear from the pilgrims and their purpose may be sure, and the servants of God may see Him, without any object of hope or motive of fear."
6. Repentance is attained by the saints with the Divine grace and it comes from the side of God who enlightens the hearts of those whom He loves. Seeking a formal forgiveness is the sin for lying. If I seek repentance of my self, I shall have need of repentance again.
7. Seclusion is the soul's ideal preparation for reaching God. It is in the state of solitude that the soul contemplates on the attributes of God.
8. The soul comes from God and it can be united with Him if it is purified through the process of mortification.
9. When asked about some worldly thing she wanted to have, she replied: "I am ashamed to ask for ■ thing of this world from Him to whom this world belongs; how can I ask for it from those to whom it does not belong.
10. She asked in her private prayer, "O my Lord, will you burn in the Fire a heart that holds love for you?" The caller answered; "We will never do such a thing. Do not think so poorly of Us."
11. Once she fell ill and some one asked her the cause of her illness. She replied; "Because I turned my heart to Paradise, He chastised me. Now He is content with me. I will not do it again."
12. She was asked when is the servant satisfied? She replied: "When afflictions delight him ■ much ■ blessings."
13. None of the matter of this world or of the next should deter you from Allah. Rabia said, "While I ■■■ in this world, all I want from this world is to remember You, and my only wish for the hereafter is to be able to see You. Other than this, do with me as You wish.
14. Once a saint came with a proposal of marriage with her. She asked: "Have you any miraculous power?" He said: "I have." She inquired: "What is that?" He said: "I can stop flow of water

in the river." She said, well you ■■■■■ stop flow of water in the river but cannot stop a drop of your own water. Get out from my house ■■■■■ once; otherwise I will make an end of your sainthood immediately.

15. Fariduddin Attar describes the mystical personality of Rabia: "Set apart in the seclusion of holiness, that woman veiled with the veil of religious sincerity, that one enflamed with love and longing enamored with the desire to approach her God and be consumed in His Glory, that ■■■■■ who lost herself in union with Him, that one accepted by mankind as ■■■■■ second spotless Mary. Rabia had no match as regards her affinity with God and the knowledge of God (*marifat*).

7. FUDAIL BEN AYAD (d.803)

1. It is offensive that there should be seen in the outward appearance of man ■■■■■ humility than what is in his heart.
2. Only the fearful one sees the fearful. It is the mother without her child who likes to see other mourning mothers.
3. The scholars of the Merciful possess humility and submissiveness and the scholars of the rulers possess pride and arrogance. Whoever considers his soul to be of any worth has no share of submissiveness.
4. Submit to the Truth; obey it and accept it from whoever says it, this is submissiveness.
5. God revealed to the mountain, I will speak a prophet upon one of you; ■■■■■ the mountains raised themselves high is pride while Mount Sinai lowered itself humbly. Then God spoke to Moses ■■■■■ this mountain because of its humility.
6. God placed all evil in ■■■■■ house and made its key love of the world. He placed all goodness in another house and made its key renunciation.
7. Satisfaction (*rida*) is better than asceticism in this world because ■■■■■ who is satisfied never wishes for anything beyond his station.
8. Five of the signs of wretchedness in ■■■■■ Hardness in the hearts, severity in the eyes, paucity of shame, desire for this world, and limitless expectation for worldly gain.

9. Fudail preferred seclusion to all the things of the world. World's renunciation for him, is a gift of God, granted to the chosen few. He says when God becomes friendly with a man, He grants him much distress and when He makes him His enemy, He provides him worldly goods in abundance.
10. About solitude, he says: when night comes I become happy that I ■■■ alone, and I become ■■■ with God, without separation; when morning comes I get grieved ■■■ account of my disgust with the appearance of those who enter and disturb me in my loneliness.
11. On the Day of Judgment many a rich will suffer imprisonment and the office-holders of the world will have ■■■ terrible time, being called to answer for their deeds. So be prepared to answer for your acts on that Day.
12. Whom God loves, on him He sends sufferings and whom He does not like, on him He bestows comforts.
13. Just as it is impossible to shed tears in Paradise, so to laugh in the world is also ■■■ matter of surprise. For just ■■■ Paradise is not a place for tears, similarly the world is no place for laughter.
14. The Lord says: "When My slave remembers Me, I remember him and when He forgets Me I forget him."
15. For thirty years I have never smiled.
16. I wish to fall ill that all my time may pass in seclusion with the Lord and be saved appearing in mass prayers.

8. SHAQIQ BALKHI (d.857)

1. God hath made the pious living in their death and hath made the wicked dead during their lives, i.e., the pious, though they be dead, yet live, since the angels utter blessings on their piety until they are made immortal by the recompense which they receive at the Resurrection.
2. Someone asked Shaqiq what is chivalry? He answered: "If we are given something, we give thanks, and if we are denied something, we are patient."
3. An old man said: "I have sinned much and now want to repent." Shaqiq said: "Whoever ■■■■■ to repent before death is not late."
4. Whose inner state is better than his outer state, is friend (*wali*) of God. Whose inner and outer states ■■■ alike, is savant. And

whose outer condition is better than his interior, is ignorant and cunning.

5. A man sought admonition of him. Shaqiq said: "If you seek a friend, Allah Most High is sufficient for you. If we seek comrade, *kiraman katibeen* (recording angels) are enough. If you seek consoler (*munis*), the holy Quran is enough. If you need work, His worship is enough. If you desire sermon, death is enough. And whatever is said to you is looked undesirable, then Hell is enough for you.
6. Intelligent person, in true sense is that who abdicates the world before it deserts him.
7. Who grumbles at the descent of affliction is like one who holds spear in his hand and fight with the Lord.
8. If you desire purification of the heart then shut your eye from the corporeal world. This is the hole through which heart is defiled.
9. Worship of God which is done for ostentation is submerged in the earth. And that which is done for God's sake ascends to celestial spheres.
10. For the gnostic of God it is highly irksome to sit and talk with the created beings.
11. The best atonement for the greater sins is to help the needy and down-trodden folk.
12. The savant whose learning pursuits the Almighty God, all people hold reverential fear of him, and he whose objective is worldly gain, is afraid of the people.
13. As long as the heart of man remains engrossed in recollection of God he is in prayer may he be in the bazaar. If his lips are too busy in *dhikr*, it would be much better.
14. When once death has arrived, it does not return. So ever remain ready for it.
15. Defer not the date of repentance for sins and confession in the hope of grace or longevity of life.
16. Depend more on the promises of God than those of men.
17. About Sufistic theory of Divine Unity Shaqiq has said as follows:-"There ■ three things which ■ man is bound to practise. Whosoever neglects any one of them must need neglect them all, and whosoever cleaves to any one of them much needs cleave to them all. Strive therefore, to understand, and consider heedfully.

"The *first* is this, that with your mind and your tongue and your actions you declare God to be One; and that, having declared Him to be One, and having declared that none benefits you or harms you except Him, you devote all your actions to Him alone. If you act a single jot of your actions for the sake of another, your thought and speech are corrupt, since your motive in acting for another's sake must be hope or fear; and when you act from hope or fear; of other than God, who is the lord and sustainer of all things, you have taken to yourself another god to honour and venerate.

"*Secondly*, that while you speak and act in the sincere belief that there is no God except Him, you should trust Him more than the world or money or uncle or father or mother or any one on the face of the earth.

"*Thirdly*, when you have established these two things, namely, sincere belief in the unity of God and trust in Him, it behoves you to be satisfied with Him and not to be angry on account of anything that vexes you. Beware of anger! Let your heart be with Him always, let it not be withdrawn from Him for a single moment."

9. HAZRAT MA 'RUF KARKH (d.815)

1. Obedience to carnal soul is seizure of God.
2. Adorer of God is His lover and whom he makes His lover, doors of blessedness are made open to him and doors of evil are shut to him.
3. Immodest talks are signs of going astray, and to remain conscious is the sign of knowing the Truth.
4. Quest for paradise without good deeds, hope for intercession without adherence to *sunna*, and hope for Divine blessing after disobedience is foolishness.
5. Realizing verities and subtleties (*haqaiq* and *daqaiq*) as true and to explain them to people is pure *tasawwuf*.
6. Ignoring the results of evil consequences — should not talk of good and ill of others.
7. Who remains indifferent to worldly enticement, takes relish of Divine love. Still this love is also based on Divine grace.

8. Gnostics are treasure-mine of wealth in themselves. They need not any other richness.
9. He would often say to his baser self to leave him so that you also get freedom.
10. He who trusts in God remains secure from the evils of the people.
11. Hark! Allah is seeing you all the times.
12. Love is ■ Divine favour bestowed by God on His real devotees. ■ is not to be learnt from men; it is one of God's gifts and comes as ■ grace.
13. A true servant of God is a God intoxicated saint who sees nothing except his Beloved.
14. The saints of God ■ known by three sings: their thought is of God, their dwelling is in God and their business is with God.
15. Those who attain the knowledge of God, live in Eternal Bliss. If the gnostic (*arif*) has no bliss, he himself is in every bliss.
16. There are three signs of generosity- to keep faith without resistance, to praise without being incited thereto by liberality and to give without being asked.
17. That person is not ■ faithful slave who does not enjoy the lash of his master, his claims of being honest are false.
18. When a believer occupies himself with things that do not concern him, it is a sign of God's wrath upon him.
19. To discourse in the mater which is not beneficial to anyone, is a sign of going astray.
20. Shut your eye from all, especially don't cast it with evil intention i.e., don't cast lustful glance.
21. Love is such an entity which is neither learnt nor taught.
22. That foundation which is imperishable is 'justice', that bitterness which results in sweetness is 'patience', and that sweetness which results in bitterness, is sensuality. Disease which is incurable is foolishness.
23. The affliction or calamity from which people should flee is merriment.
24. Idole-worship is outer polytheism and trust in the creatures is inner infidelity.
25. Satan loves niggard Muslim and hates generous sinner.
26. Amount of damage, in the companionship of rich folk, is beyond measure. Flee from them.

27. He was asked: "What is the solution for the worldly tribulations?" He answered, remoteness from the public and nearness to the Almighty.
28. He who does good act for the sake of recompense, is trader; who does for the fear of Hellfire is slave who fears beating by the hand of his master, and who does for the pleasure of the Lord, is one of the liberated.
29. To have relationship with the sinner is to affirm his sinful acts and to conform with the sin is equal to sin.
30. If the belief is not perfect, worship too is worthless.
31. O false claimant! You in state of richness think yourself lover of God, but when calamity descends, you flee from Him. To persevere in the wake of affliction is the sign of sincere love with God and His Apostle.
32. Seeing some young boys laughing and jesting in the boat, friends asked Maruf to pray that they be cursed. Maruf lifed his hands to heaven and prayed in this fashion: "O Allah, my Lord, I beg you to make these people as joyful in heaven as you have made them joyful in this world." "But we asked you to curse them!" said one of his people. Maruf answered, 'My brothers, if God accords them joy in heaven, it will be because He has accepted their repentance.' "

10. BISHR HAFI (d.841)

1. Water as long as it flows, remains clean; when it stagnates, it gets dirty and turns into mud.
2. He who is inclined to worldly allurements is deprived of the bless of the celestial abode.
3. Contentment recompenses respect in the world. To think that people should hold us exalted, is just inclination toward temporal love.
4. Unless the servant eracts ■ iron-wall around his baser self, he cannot taste relish of his worship.
5. Three jobs ■ very difficult to perform: (1) generosity in poverty; (2) truthfulness in the state of fear; (3) piety in solitude.
6. God hasn't given to mankind ■ gracious gift than patience and gnosis (*marifat*).

7. Only the people of Divine realization — His chosen servants. These — the blest souls whom no body knows except God nor anyone respect them.
 8. He who wants to taste sweetness of his adoration, must keep his thoughts purified.
 9. He who worships Him with the purity of intention, remains fearless of the people.
 10. I would never like to sit in the company of the worldlings nor did they like to sit in my companionship.
 11. Renunciation is a king who does not dwell anywhere but in an emptied heart.
 12. Let who desires a taste of freedom and deliverance from bondage purify the secret between himself and God Most High.
 13. Fear of God is a king that dwells only in the heart of a pious one.
 14. If speaking pleases you, be silent! If silence pleases you, speak!
 15. Sorrow is a king who, when he dwells in a place, does not consent to have anyone dwelled there with him.
 16. The best station is that of firm belief in patience through poverty until the grave.
 17. On a very cold day someone saw him shivering by having taken off his robes, and asked Bishr Hafi; "Why are you wearing so few?" He replied! "I remember the poor and their state, and I have noting to give them. So I wanted to suffer the cold — they do."
 18. He who desires worldly honour must avoid three things: To express one's need to the created beings; to search sins of others; to accompany with the guest of others.

11. ABU ABDALLAH HARITH MUSAJIB (d.857)

1. What have you to do with delight in this world? It is the prison of the believer and he does not rejoice in it nor find pleasure in it. It is only when you come to appear before God that you will know the truth of the matter and whether God is pleased with you ■ not, and this alone is of consequence to you.
 2. A Sufi is he who is entirely devoted to God because the realisation of God is his only mission.

3. Mystical training of self-examination is absolutely necessary for the ascetics since this is the only source of the attainment of purity. He says: "God has appointed self-mortification for the seeker, for the training of his soul."
4. Put your carnal self where God has put it, and describe it as He had described it, and get the better of it, for whether it be your servant, it is from Satan, or whether it overpowers you, Satan is within it. Everything which comes from it is deceitful, and no deed of it is praiseworthy or tends to the Truth. When you hope to be quit of it, it will strengthen itself, and if you neglect to examine it, you will fall under its control, and if you weaken in you struggle against it, you will be overwhelmed, if you follow it in its desires, you will go down into Hell. The truth is not in it, nor any tendency to good. It is the source of affliction and the origin of all evil. None knows it save its Creator. It is incumbent upon you to examine the self continually, and to seek to know it and to oppose it, and to fight against it in all to which it summons you.
5. Meditation is the gate of gnosis. It is the chief possession of the gnostic, that whereby the sincere and the God-fearing make progress on the journey to God.
6. The chief part of the recollection (*dhikr*) of God is keeping close to Him. He who is preoccupied with God, is separated from the creatures and those who are detached from the creatures have escaped to the regions of solitude and are alone with the sweetness of the recollection of God, and in proportion as the heart enters into communion with God, through recollection, it escapes from loneliness.
7. When love is established in the heart of a servant, there is no place there for remembrance of man or demons or of Paradise or Hell, nor for anything except the remembrance of the Beloved and His grace.
8. The love of God in its essence is really the illumination of the heart by joy because of its nearness to the Beloved, for love, in solitude, rises up successful and the heart of the lover is possessed by the sense of its fellowship with Him; and when solitude is combined with secret intercourse with the Beloved, the joy of that intercourse overwhelms the mind, so that it is no longer concerned with this world and what is therein.

9. To that one whom God has placed in the rank of His lovers, He gives the vision of Himself, for ■ has sworn, saying: "By MY Glory, I will show him My Face and I will heal his soul by the vision of Myself.
10. Satisfaction (*rida*) is feeling of tranquility which the seeker enjoys during the period of afflictions in his separation from God.
11. It is ■ loss if we lack three things: handsome appearance combined with modesty, words well spoken combined with reality, strong brotherliness combined with fidelity.
12. Chivalry requires that you be just with other and that you don't demand justice from them.
13. A dry loaf is enough with which to entertain ■ *dervish*.
14. Fear of God develops yearning for Him and obtains His grace.
15. Eating to your fill tarnishes the mirror of the heart.
16. Silence, fasting, avoidance of company of the people of the world ■ essentials of the path.
17. *Tasawwuf (Sufism)* is bearing with all calamities and renouncing everything non-God.
18. To ponder over worldly matters creates obstacles in realization.
19. Weep and ponder ■ the end (of life).
20. He who marries talks ■ lot or travels much is a worldly person.
21. The cold sigh that ■ *dervish* draws in separation (helplessness) is superior to a hundred years worship.
22. When the enlightened one's internal eyes are opened, his external eyes ■ blinded!
23. He who loves the world can never get ■ taste for the Lord. Before the eyes of the Lord, the world is worth ■ more than ■ mosquito.

12. DHUN-NUN MASRI (d.859)

1. The Sufi's love to God goes with God's love towards him. Sufis ■ folk who have preferred God to everything, so that God has preferred them to everything.
2. The soul's inclination towards affliction and suffering is ■ great mystical achievement on the Divine path. He say: "The Sufis desire fellowship with sickness and misfortune, keep company with anxiety and weakness for such things in their life lead to

- healing. He who does not reckon affliction as a grace is not of the wise. The saintly virtue of affliction makes the devotee humble in the presence of God and is a sign of spiritual perfection.
- 3. God gives his servant no more strength than powerful for him than when He leads him to humiliate himself.
 - 4. An ordinary man repents his sins and immoral deeds of his past life. The mystic's repentance consists in his being ashamed of his negligence of the feeling of closeness to God. The first form of repentance is concerned with outward behavior; the second form of repentance is related to the saint's inward conduct and spiritual inclination.
 - 5. Knowledge of God comprises three kind: (1) Theological, philosophical and mystical. Theological knowledge concerns with '*tawhid*' or unification.(2) Philosophical knowledge deals with the concept of Ultimate Truth, reached through reason. (3) Mystical knowledge is the knowledge of the Essence of God. It is attained by the saints after '*mushahada*' or the contemplation on God in their illuminated hearts.
 - 6. The knowledge of God is three-fold: first, the knowledge of the Unity of God; second, the knowledge reached through arguments and demonstration and this is the knowledge of the wise, the eloquent and the learned, and the third is the knowledge of the Attributes of Divine Unity and this belongs to the saints of God who contemplate on God within their hearts, so that God reveals Himself to them in a way in which He is not revealed to anyone of the world.
 - 7. Knowledge of the Divine Attributes or Godhead is the most perfect knowledge since it is realized through the soul's communion with God.
 - 8. The gnostic is the knower without knowledge, without sight, without information without apprehension, without description, without manifestation and without veil. If they are in themselves at all, they exist but in God. Their actions are held by God and their words are the words of God uttered by their tongues and their sight is the sight of God penetrated into their eyes.
 - 9. Pursuit of *Shariah* is necessary for the follower of the spiritual path. He says: "The sign of love of God is to follow the 'Friend

of God', i.e., the Prophet, in his manners, deeds, orders and customs."

10. Divine Qualities ■ revealed in their heart through the process of negation. He says: "Whatever you imagine, God is the opposite of that."
11. Someone asked: "What is the end of the gnostic?" He answered: "When he is as he ■ where he ■ before he was."
12. He divides mystical journey into the stations of faith, fear, reverence, obedience, hope, love, suffering and union with God.
13. One, who is content, is saved from his contemporaries and prevails over all.
14. People remain ■ the path as long ■ fear does not withdraw from them, for if fear abandons them, they lose their way.
15. The spirits of all the prophets raced in the plain of gnosis, and the spirit of our Prophet Muhammad (PBUH) led them all to the meadow of union.
16. The ones who know God, the most are those whose bewilderment concerning Him is greatest.
17. I know my Lord by my Lord. If it were not for my Lord, I would not know my Lord.
18. The key to worship is reflection. The sign of attaining the goal is opposing the self and passion, and this is abandoning their desires.
19. Patience is keeping away from transgressions and remaining content while imbibing the agony of afflictions and it is showing detachment when poverty assails one's livelihood. Patience is seeking help from God.
20. For everyone there is ■ certain form of punishment, and the punishment of the gnostic is being cut off from His remembrance.
21. A sign of God's displeasure with a servant is that the servant fears poverty.
22. I prefer constant need of God mixed with unease, over constant felicity mixed with pride.
23. Trust in God is abandoning the stratagems of the soul and stripping off power and strength for the servant is only capable of trust in God when he knows that God knows and sees all of his states. He also said: "Trust in God is depositing all masters and abandoning causality."

- 24 The sign of vigilant ■■■■■ is choosing what God chooses, making great what God makes great and belittling what God belittles.
25. There are three signs of satisfaction; having no preference before divine decree, feeling ■ bitterness after the decree has been decided, and feeling stirrings of love in the very midst of trials.
26. Certainty calls one to cut short expectation for worldly fulfillment, cutting short his expectation calls ■ to renunciation, renunciation bequeaths wisdom, and wisdom bequeaths discernment of the outcome.
27. Servitude is that you be His slave every instant just as He is your Lord every instant.
28. Sincerity is complete only being truthful in it and having patience for it. Truthfulness is complete only by sincerity in it and constancy throughout.
29. Truthfulness is the sword of God. Whenever it meets with something, it cuts it apart.
30. When asked who is the best protector of his heart? He answered: "The one who is most in possession of his tongue."
31. He who proclaims he has seen God has never seen Him. He who has seen Him turns silent.
32. Do not hate one as a sinner, for there is no knowing that, ■ the last breath, he may repent and God may accept his repentance and exalt him.
33. Repent not for the past, nor worry for the future. Make most of the present (living in the remembrance of the Lord).
34. Whoever looks for the faults of others in blind to his own faults. Whoever look for his own faults cannot see the faults of others.
35. Someone asked: "Who is the true lover?" He replied: "When you see a man who wears a worried look, has lost his heart and has no control over reason, sheds tears very often and is desirous of death and extinction and with all that is modest and well-behaved and finds time for devotion, know that is true lover!"
36. Some one asked: "Whom should I befriend?" He answered: "Him who would visit you when you ■ ill and who would return to you (in forgiveness) when you sins toward him."
37. Spiritual music (*sana*) is ■ truthful inspiration which stirs the heart toward the truth, so he who listens to it in a truthful manner

will realize the truth, while he who listens to it with lustful desire, will become a heretic.

13. ABUL HASAN SARI SAQATI (d.867)

1. The genuine mystic dwells in the state of unity.
2. The worst punishment from God is the separation from Him.
3. O God! Whatever punishment you may inflict upon me, do not punish me with the humiliation of being veiled from Thee.
4. In his youth he would say: "One should worship Him in his youth."
5. One should avoid rich neighbour, rich savant, and Quran reader — payment.
6. The entire world is worthless excepting five things: (1) to eat for survival, (2) to take water in order to slake thirst, (3) clothes to cover body, (4) house to dwell in, (5) knowledge just to act upon.
7. Sinning upto necessity might be pardonable but for self-conceit and pride it is unpardonable since sin of Adam was the accomplishment of desire and sin of Satan self-conceit.
8. He who cannot bridle his own lower soul, how can he purify the same of others.
9. Every nearest to Divine presence is given spiritual acumen in proportion to his proximity to Divine sanctuary.
10. He who meditates into the mysteries of the holy Quran is sagacious in true sense.
11. Gnostic has an elevated spiritual rank. He eats less, sleeps less and repose less. He is like shining — who radiates others and bears the burden of everything on earth, shows right path like light and saturates the heart like water giving it new life.
12. Gnostic gets peace after annihilation in Him.
13. To — people with hypocrisy separates — from God.
14. Best of conduct is to endure the oppression of people patiently instead of sending harm to them. To overcome wrath is also included in it.
15. To prefer His adoration over one's carnal desires causes attainment of highest spiritual perfection.
16. I look — my nose several times a day fearing lest my face has turned black.

17. I wish that the sorrow of all mankind would be thrown upon me.
18. Who is obedient to God, entire world becomes obedient to him.
19. Tongue and face reveal condition of the heart. But the heart is of three kinds. First, it is the heart like big mountain which is unshakable. Secondly that heart which is firm like tree but wind-storm shakes it. Thirdly that heart which is like birds who fly in the air.
20. Intimacy and modesty arrive ■ gate of heart. But if the heart has purity and fear of god, they stay there, otherwise return from it.
21. If a heart has something else (other than God), these five things don't enter there: Fear, hope, modesty, intimacy and love. And every nearest to Him is given acumen in the measure of his proximity.
22. On the Day of Resurrection all the nations will be called by their respective prophets, but *auliya Allah* will be called by Allah Himself Glorified is He.
23. Veracity (*sidq*) is not attainable to one who associates with the people too much.
24. In his secret communion with God, he would often say: O Allah! Your sublimity prevented ■ to supplicate, your gnosis conferred ■ intimacy and had you forbidden to glorify You by the tongue, I would have never invoked you with it, because tongue does not have the capability to recount your Attributes.
25. Whoever forgives while he has the power to take revenge is forgiven in his turn by Allah when he deserves punishment.
26. Man's peace depends on five principles: avoid associating with evil people, be distant from ordinary people, and in this distance taste the taste of your own actions; at the ■ time, refrain from blaming or finding fault with people even to the extent of ignoring their rebellion against Allah. There are also five faults from which one should cleanse oneself: hypocrisy, argument, affection, artificiality, and love of property and rank; and five curses from which one should free oneself: miserliness, ambition, anger, greed, and gluttony.
27. Sari al-Saqati informs us of the following characteristics of the Sufis. They refuse to act for the fulfillments of their egos or to obtain anything that has a taste of willfulness, lust, pleasure, or whim. They are able to resist the commands of their egos. They firmly pursue five goals: ■ to be envious of what other

people have, never to trouble other people, and always to control their hands stomachs, and their sexual desires. They are humble and they follow the ones who are superior to them in mystical knowledge. They run away from five evils: from everything that is temporal, from people, from desires, from the wish to be leaders, from the love of being praised. They wish for five gifts: that little of this world be given to them, but that Truth be given to them; that the fear of Allah be given to them, that the company of the ones close to Allah be given to them and that they be saved from the company of the ones who oppose Allah; that they be given the ability to know and do things that please Allah; and that they receive the things rejected by the ignorant.

28. Junaid went early one morning to see Sair al-Saqait. Sari told him, "Abul-Qasim, tonight I was given a little inspiration, and my soul and I were told, 'O Sari, I created men and they were bound to Me and they were coming to Me. When I showed them the world, nine-tenth of them became world-bound and one-tenth remained with Me. When I told them about Paradise, nine-tenths of those who remained desired Paradise and only one-tenth remained with Me. When I poured My troubles and My pains upon those who had stayed with Me, they cried for help and nine-tenths left and one-tenth remained with Me. I told them, "You neither wanted the world nor Paradise, nor did you run away from My troubles and pain." They said, "You know what we desire." I said, "I will pour upon you such calamities that the mountains could not bear their weight." They said, "As long as they remain from You, it is well with us."

14. YAHYA BIN MAADH RAZI (d.871-72)

1. Gnostic is a man who is both with creation and separated from it. He also said gnostic leaves the world without having fulfilled his aim in two things: weeping over himself and praising his Lord-Glorious and Majestic.
2. The most difficult thing for the *mureed* is to mix with those who oppose him.
3. If the gnostic abandons the correct behavior with the object of his gnosis, surely he will perish along with the doomed. He

also said: "One who is well versed in correct behavior toward God, will become one of those God loves.

4. The saints ■ servants clothed with intimacy with God Most High after suffering and who embrace rest after striving when they arrive at the station of sainthood.
5. The saint does nothing for the sake of men's approval, nor is he hypocritical.
6. The saint is fragrant plant placed on the earth by God. The truthful take in his fragrance, and it comes into their hearts so that they long for their Master. Then they increase their worship according to their different natures.
7. The inner truth of poverty (*faghr*) is that the servant is independent of all except God, and its sign is the absence of all property. Someone asked him: "What is poverty?" He said: "Fear of poverty." The ■ inquired: "Then what is wealth?" He replied: "Security with God Most High."
8. Neither poverty nor wealth will carry any weight on the Day of Reckoning. Only patience and thankfulness will be weighed. Thus it will be said: "He is thankful and he is patient."
9. One single lapse after repentance is more dreadful than seventy before it.
10. O my Lord! I do not say I have repented. I do not return to you because of what I know to be my disposition, I do not swear that I will not sin again, for I know my own frailty. I do not say that I return to you because I might die before (truly) returning.
11. In respect of seclusion, he said: "Consider whether your intimacy is with retreat or with Him in retreat. If your intimacy is with retreat, it will vanish when you emerge from it. If your intimacy is with Him in retreat, everywhere will seem as one ■ you, whether the deserts or the steppes.
12. Solitude is the companion of the veracious.
13. There are two kinds of abstaining: abstaining in the external ■ is that there be ■ outward movement except for God Most High, and in abstaining in ■ internal ■ is that nothing other than God enter your heart.
14. One will not attain ■ renunciation until ■ possesses these qualities: action without attachment, speaking without ambition, and glory without having power ■ ■ ■

15. The world is like the unveiled bride. The one who seeks the world becomes her lady's maid and the ■■■ who renounces it blackens her face with soot, tears ■■■ her hair, and sets her dress on fire. The gnostic, preoccupied with God, does not even turn his face in her direction.
16. Poor son of Adam, if he feared the Fire ■■■ much as he fears poverty, he would enter Paradise.
17. The hope that I place in you (God) when I sin, is almost greater than the hope that I place in you when I perform good words. This is because, when I perform good works, I find myself relying upon my sincerity in performing them. But how can I guard my work from faults, I who am marked with fault! When I engage in sin, I find myself relying on your forgiveness. How ■■■ you not forgive my sins, You who have the attribute of generosity.
18. If one could purchase hunger in the marketplace, then the seeker of the Hereafter would ■■■ need ■■■ buy anything else there.
19. Hunger is a light, and filling one's stomach is a fire, Passion is like firewood from which fire arises, never to subside until it consumes its owner.
20. Arrogance toward one who is arrogant to you on account of his property is humility.
21. Let the Muslim's benefit from you by these qualities: If you ■■■ be helpful to him, then do not harm him. If you cannot bring him delight, then do not cause him sorrow. If you cannot praise him, then do not find fault with him.
22. For the man who is ashamed before God when he is obedient. God is ashamed (to punish him) after he has sinned.
23. I would rather have a mustard seed's worth of love than seventy years of worship performed without love.
24. Death is like unto the bridge that joins the devotee to his beloved Lord.
25. A moment's faith washes clean the sins of two hundred years.
26. Since the lover of God commits sins only when ■■■ is besides himself, how ■■■ he be ■■■ responsible for them?
27. To worry about the affairs of the past and to be preoccupied with ■■■ affairs of the future ■■■ the blessing out of life.
■■■ He who is rich through the grace of the Name of the Lord is really rich; he who is ■■■ through effort ■■■ ever poor.

abandoning it. He created the hereafter and made it possible to benefit from ■ only by working for it.

41. On the day when the trumpet is sounded, you will see how evil friends will run from each other and how good friends will turn toward each other. Allah Most High says, "On that day, except for the true believers, friends will be enemies".
- 42 When fate meets me with ■ ruse of affliction; I meet it with a ruse of prayer.

15. BAYAZID BISTAMI (D.874)

1. The saints of God are His brides and none looks upon brides ■ those of their family. They are veiled in seclusion in His presence by intimacy. No one sees them, neither in the world nor the next.
- 2 Mankind has states, but the gnostic has none. His human traits are effaced and his essence has passed away into the essence of another. His traits are gone because the traits of another have taken their place.
3. Someone asked: "By what means did you attain this gnosis?" He replied: "By ■ hungry stomach and a naked body."
4. The gnostic flies and the ascetic travels afoot.
- 5 Gnostic sees nothing other than God in his sleep and nothing other than God in his waking hours. He does not conform to other-than God, and he does not look to other-than-God.
6. God has certain servants who, if He were not to allow them vision of Him, would cry out for deliverance from Paradise, just as the dwellers of Hell cry out for deliverance from the fire.
7. Someone asked: "When does a man reach submissiveness?" He replied: "When he does not attribute a station ■ state to his self and considers none among mankind ■ than himself."
8. For twelve years I was the blacksmith of my soul. Then for five years I ■ the mirror of my heart. Then for one year I gazed ■ what was between the two, and I ■ an infidel's girdle visibly around my middle. I worked at severing it for twelve years. I gazed once more, and ■ an infidel's girdle around my inward being. So I worked ■ severing it for five years, wondering how I could ■ it. The ■ was finally revealed to me. I looked



upon mankind and saw that they were dead, ■ I pronounced *Allah akbar* over them four times.

- 9 A mystic wrote to Bistami saying: "I ■■■ drunk from the long draught. I drank from the cup of His Love." Bistami wrote back: "Someone else drank the seas of heavens and earth and his thirst is not quenched. His tongue is hanging out and he is pleading, is there no more?"
- 10 I say that God is the mirror of myself, for with my tongue He speaks and I have ceased to be myself.
- 11 I triply divorced the world and alone proceeded to the Alone. I stood before the Presence and cried; "Lord God! I desire not but Thee. If I possess Thee, I possess all'... when God recognised my sincerity, the first grace that he accorded me was that He removed chaff of the self before me."
- 12 If the eight paradises are exhibited in our cell and the dominion of both the world along with their code is given to us, we will not forgo that one sigh which bursts out from the depth of the heart at dawn in recollection (of God) in the state of longing for Him.
- 13 Paradise has no value in the eyes of lovers and lovers are veiled (from God) by their love.
- 14 I strove in the spiritual combat for thirty years; and I found nothing harder to me than knowledge and its pursuit. Here Bayazid refers to the mystical state of the gnostic's complete negation of self which leads to the state of unification.
- 15 When Bayazid was asked; "How old ■■■ you?" He said: "Four years!" He was asked; "How can that be?" He answered: "I have been veiled (from God) by this world for seventy years, but I have ■■■ Him during the last four years: the period in which one is veiled does not belong to one's life."
- 16 Gnosis is a reward of love because God reveals His knowledge only in the hearts of His lovers. This is the stage when the seeker's thoughts and deeds become Divine and his will becomes the Will of God. He recognized love of God as the sole means for the realisation of identity with God.
- 17 When I considered world to be my enemy and I ■■■■■ God, His love possessed ■■■ to such an extent that I became enemy of myself.

18. Renunciation (*zuhd*) has no value. I was three days in renunciation. The first day I renounced the world, the second day I renounced the other world and the third day I renounced everything besides God.
19. Bayazid rejected ritualism and traditional worship of God because he committed everything unto God. He says! "I collected the entire worship of the people of the heavens and the earths and put it into a pillow and kept it under my head."
20. Someone asked: "When does a man know that he has attained real gnosis?" He replied: "At the time when he becomes annihilated under the knowledge of God, and is made everlasting on the carpet of God, without self and without creature."
21. Bayazid interpreted the Islamic concept of *tawhid* or the Unity of God from a pantheistic standpoint. He says: "I came out from Bayazidness as a snake from its skin. Then I looked. I saw that lover, beloved and love — — — because in the state of unification all can be one."
22. The Pure Self is a mirror which reveals the glory of God. For forty years God was my mirror, now I am my own mirror, i.e., that which I was I am no more because "I" and "God" means polytheism. Since I am no more, God is His own mirror. Lo, I said that God is the mirror of myself for He speaks with my tongue and I cease to exist.
23. Someone asked Bayazid: "What is the Divine Throne (*arsh*)?" He said: "I am it." "What is the base of Divine Footstool?" "I am it." What is the Tablet and the Pen?" He said: "I am they." "I am God, there is no God besides me, so worship me."
24. And finally. He said: "Glory be to me! How great is my majesty."
25. Someone asked: "Show me the shortest way to reach God." Bayazid said: "Love those beloved of Allah and make yourself lovable to them so that they love you, because Allah looks into the hearts of those whom He loves seventy times a day. Perchance He will love you, too, and He will forgive you your wrongdoings."
26. Someone asked: "With whom should I associate?" Bayazid answered: "Associate with a person who will come to visit you when you are ill and who will pray that you are forgiven when you do wrong." And he recited a couplet:

*We come and ask about your health when you are sick.
We pray for your repentance when you sin.*

27. When God loves a man, He endows him with three qualities in token thereof: ■ bounty like that of the sea, ■ sympathy like that of the sun, and ■ humility like that of the earth. No suffering ■ be too great, no devotion too high, for the piercing insight and burning faith of true lover.
28. Notwithstanding that the lovers of God are separated from Him by their love, they have the essential thing, for whether they sleep, or, wake, they seek and are sought, and are not occupied with their own seeking and loving, but are enraptured in contemplation of the beloved. It is ■ crime in the lover to regard his love, and an outrage in love to look at one's own seeking while one is face to face with the Sought.
29. Once Bayazid set out on ■ journey to perform Haj. He met ■ elect of God who asked him: "Where are you going?" Bayazid said: "I am going to Mecca for Haj." He again asked: "How much provision you have for the journey?" Bayazid replied: "I have two hundred silver dirham." The elect said: "Make a circuit around me seven times, and reckon this to be better than the circumambulation of Kaaba, in the pilgrimage."

16. ABU HAFS HADDAD (d. 874 to 879)

1. *Tasawwuf* is wholly discipline. It means that the seeker has to subdue his worldly temptation in order to realise his inmost self.
2. Since I have known God; neither truth nor falsehood has entered my heart.
3. Man has no part in repentance, because repentance is from God to Man, not from Man to God.
4. The self is complete darkness. The lamp of the self is its secret. The light of this lamp is ■■■■■ (in striving). One who is not granted success (in striving) by his Lord, in his secret, he is darkness all of him. Here darkness means that the secret of the servant is what is between him and God Most High.
5. Fear is God's whip with which He chastises those who rebelliously abandon His threshold.
6. For forty years I firmly believed of myself that God was looking upon me with wrath and my works proved that.

7. When you sit instructing the people be a preacher to your heart and soul and do not allow their gathering around you to beguile you for they are attentive to your external being, while God is attentive to your inner being.
8. Servitude is the beautiful adornment of the servant. Whoever abandons servitude is shut off from beauty.
9. Moral character consists of what God chose for His Prophet (PBUH) when He commanded: "Hold to forgiveness and command what is right!"
10. The best [redacted] for the slave to reach his Master is by being constantly in need of Him in all states, adhering to the *Sunnah* in all deeds, and seeking his nourishment in a lawful manner.
11. Poverty (*faghr*) is not complete for any [redacted] until he prefers giving over receiving. Generosity is not that the [redacted] with wealth gives to the one with nothing; it is that the one with noting gives to the one with wealth.
12. Corrupt states arise mostly from the following: sinfulness of the gnostics, betrayal of the lover of God, and lying of the initiates.
13. This world is a house ever engaged in sinning against God.
14. Poverty is the hand-maiden that leads one to the nearness God.
15. Depend not on your devotions and spiritual exercises but His grace.
16. Whosoever drinks of the cup of yearning for God always [redacted] Him.
17. Sins lead to heresy.
18. He is blind who tries to recognize the Creator through His creation. Would that he sought and recognized creation through the Creator.
19. Stick to the threshold of the Lord, that His doors be laid upon to thee.
20. Turn to God, as the poor beggar turns to the rich for alms.

17. SHAH SHUJA KIRMANI (d. after 880)

1. The mark of fear is constant sorrow.
2. The sign of hope is goodly obedience to God Most High.
3. Kirmani had a piercing insight. [redacted] said: "Insight will always be correct for one who lowers his gaze from illicit things, restrains his soul from passionate longings, cultivates his inner being with

constant vigilant [REDACTED] and his outer being with conformity to the *sunna* and accustoms himself to eating only the licit.

4. A sign of moral character is that you do not cause harm to others, and you bear the harms they [REDACTED] to you.
5. As long as they do not see their merit, the possessors of merit [REDACTED] virtuous. When they attribute virtue to themselves, their merits are cancelled. Saints do not claim sainthood. The ones who claims to be saints, even if they were, [REDACTED] deprived of their sanctity.
6. Truthfulness has three sings: (1) Hatred of the world. (2) Detachment from the creatures. (3) To overcome sensual passions.
7. Fear of God means to remain fearful of Him all the times. And that one is the most fearful who does not fulfill Divine obligations for ostentation.
8. Patience has three signs: (1) Not to complain. (2) Sincere surrender to His will (3) Acceptance of the Divine decree.
9. My example is the likeness of that chicken who is roasted alive on the spike which is turned on the other side when it is roasted on one side.
10. He did not sleep for forty years. When after long period he slept, he saw the Lord in dream and said: "O Lord! I sought You keeping awake for forty years but You [REDACTED] when I fell asleep." The Divine voice said: "This is the fruit of thy forty years' wakefulness."

18. SAHL BIN ABDULLAH TUSTARI (d.896)

1. *Tasawwuf* is to eat little and to take rest with God, and to flee from men.
2. The utmost degree of gnosis is dismay and perplexity.
3. Love consists in embracing acts of obedience and in avoiding acts of disobedience which implies that the devotee of God develops his kinship with God as he merges his will in His will and avoids that which is forbidden by Him.
4. It is illicit for the heart to smell the scent of certainty while contentment with other-than-God dwells therein.
5. Trust in God is that the heart lives with Allah Most High without other attachment. He also said Trust in God is the state of the

Prophet (PBUH) and earning is his *sunna*. So whoever maintains his state will never abandon his ■■■■■

6. The first station of trust in God is that the servant be between the hands of God exactly ■■■■■ the dead body is between the hands of the one who washes the dead.
7. When God created the world, He placed sin and ignorance within satisfaction of the appetite and knowledge and wisdom within hunger. When Sahl hungered he was powerful, and whenever he ate, he became weak.
8. There is no worship of God like that of opposing the soul and passion.
9. Retreat is only sound by eating licit foods, and eating licit foods in only sound by discharging what is due toward God.
10. There is no helper other than God; there is no guide other than the Messenger of Allah (PBUH); there are no provisions other than *taqwa* (piety) and there is ■■■■■ work other than perseverance in *taqwa*.
11. A man came to Sahl and told him; "A robber broke into my house and stole my belongings!" Sahl said! "Give thanks to God, if a robber had entered your heart and corrupted your belief in God's Oneness, then what would you do?"
12. The saint's actions are perpetually in accord with the divine law.
13. He who subdues his soul with correct behavior worships God sincerely.
14. Not ■■■■■ day passes but that the Exalted cries out; "O My servant, you treat ■■■■■ unjustly. I remember you, but you forget Me. I invite you to Myself, but you go to other. I take away afflictions from you, but you continue to sin. O son of Adam, what will you have to say ■■■■■ the morrow when you meet Me?"
15. Devotion is not sound for anyone until he feels no concern for four things: hunger, nakedness, poverty and disgrace.
16. The Sufi is he who would not object if his blood were shed and his property taken.
17. Five things express the beauty of a being: when the poor appear rich; when the hungry appear satisfied; when those with heavy hearts appear joyful; when love is shown to ■■■■■ enemy; when feebleness does not appear despite fasting the whole day and praying the whole night.
18. Chivalry means following the *sunna*.

19. Certainty comes from an abundance of faith and its inward realization. Certainty is a branch of faith and short of confirming the trust of faith. And the beginning of certainty is unveiling.
20. The mystic path is to be covered through the stations of turning towards God, repentance, forgiveness of sins, loveliness, steadfastness, meditation, gnosis, spiritual discourse and intimacy with God.
21. The carnal self (ego) is the real cause of evil and the worst enemy of the seeker of God. Thus self-mortification is indispensable for the attainment of spiritual discipline.
22. If any one shuts his eye to God for a single moment, he will never be rightly guided all his life long, because to regard other than God is to be handed over to other than God, and one who is left at the mercy of other, then God is lost. Therefore the life of contemplatives is the time during which they enjoy contemplation; time spent in ocular vision they do not reckon as life, for that to them is really death.
23. Allah protects the hearts of those who protect their members from doing evil. No one whose heart is protected by Allah will be allowed by Him to feel insecure. Whoever receives Allah's security is transformed by Him into a leader who is followed by the people. Whoever is a guide appointed by Allah is made by Him into an example of perfection.
24. He was asked: "When is the *dervish* saved from his ego?" He answered, "When he will not allow his ego to concern itself with any other time but the moment within which he is. That is when the Sufi will find peace."
25. The sign of love of God and the Quran is the Apostle Muhammad. The sign of the love of the Prophet of Islam is the *sunna*, and the love of *sunna*, and the Hereafter, and the sign of love of the Hereafter is dislike of the world. Finally, the sign of the dislike of the world is to take from the world as much as is sufficient for one's bare needs.
26. If a man closes his eyes to God but the twinkling of an eye, he will not be guided for the length of his life. He also said: "God did not strengthen the pious through compulsion, He strengthened them through faith."

27. The Ulama, the renouncers, and the worshippers departed from this world, their hearts locked. Only the hearts of the witnesses and sincere devotees were opened.
28. There are three kinds of *ilm*: *ilm* from God which is the science of law, *ilm* with God which is the science of Sufi states and *ilm* of God which is the knowledge of His Attributes and Qualities.
29. Knowledge is established by gnosis, and the intellect is established by knowledge, but as for gnosis, it is established by its own essence.
30. Someone asked about good conduct of Sufis. He replied: 'Its minimal requirements were to suffer evil with forbearance, to abstain from retribution, and to have compassion for him who wrongs you. It is these qualities which are characteristic of the Sufis and not what is said and committed by the simulators; their perverted claims ■■■ denounced.'
31. Unification is this, that you should recognize that the essence of God is endowed with knowledge, that is not comprehensible nor visible to the eye in the world, ■■■ that it exists in the reality of faith, infinite, incomprehensible, non - incarnate; and that He will be seen in the next world, outwardly and inwardly in His Kingdom and His power; and that mankind are veiled from knowledge of the ultimate nature of His essence; and that their hearts know Him, but their intellect cannot reach unto Him; and that believers shall behold Him with their (spiritual) eyes, without comprehending His infinitiy."
32. There ■■■ three modes of theophany (*tajalli*); theophany of the Divine Essence (*tajalli dhat*) which is unveiling (*mukasafah*), theophany of Divine decree (*tajalli hukm ad-dhat*) which is life in the world to come.
33. God not only creates what is good, He also creates what is evil. Both good and evil ■■■ realities of God's decree, not ontological modes of Beings. For God lays-down what is good through His command (*amr*) and He sets down what is evil through His interdiction (*naby*). Man on his part has no autonomous, independent capacity of action; he has neither power nor strength to act in accordance with command and interdiction. Yet he is bidden by God to conform to both of them, and in fact performs works of obedience in conformity to the Divine command and commits works of disobedience contrary to the Divine

interdiction. God recompenses his good deeds with eternal reward and keeps eternal punishment in store for his evil deeds.

34. The gnosis (*marifat*) is not only an act of intuitive perception and mystical knowledge, but also the recognition and confession on the part of man of his fundamental state as a creature before God's sovereignty.
35. Know that God has a trust in your hearing, your sight, your tongue, your private parts and in your outward and inward being. He put it before you; if you do not guard it, you are treacherous; but God does not love those who are treacherous.
36. The eye by which you see the truth, the ear by which you hear the truth, are the tongue by which you proclaim the truth-are all the secret of the soul.
37. Mystic man, in mystical introspection re-actualizes this secret as the secret of Divine Lordship enshrined in his inmost being since the Day of covenant. (*Alast*)
38. Muhammad's heart, fortified by Divine knowledge and saturated with Divine love, becomes the well-spring for the illumination of the hearts of men and ■ treasure mine of God's revelation to mankind.
39. The love of every mystic lover is bound to come from that mine (*madin*) which is the hearts of Muhammad (*qalb Muhammad*). For his heart is the mine of the precious substance which is the mystical union (*tawhid*) of those who experience God's unification. It is the font of the intuitive knowledge of God of the gnostics and the well-spring (*manba*) of the saturation of the hearts of the lovers of God.
40. The light nature of Muhammad (*nur Muhammad*) constituted as the luminous reflection of Divine Light in pre-existence permeates the total, living reality of Muhammad (*qalb Muhammad*), transforming its physical and spiritual nature into a receptacle of the Divine radiation of light.

19. IBRAHIM KHAWASS (d.904)

1. Whoever genuinely trusts in God when dealing with himself will also trust in God when dealing with others.
2. When asked by Hallaj what did you attain during your journeys and crossings of the deserts? He answered: "I remained in a state

of trust in God, curing my self thereby." Mansur retorted: "You have annihilated you lifetime in the cultivation of your inner being, but what about annihilation (of the self) in the Oneness of God?"

3. He said during travel Khidr met ■ and sought my company and I was afraid lest my trust in God might be corrupted by my staying with him. So I parted from him.
4. I met a youth in the desert as handsome as an ingot of silver and I asked: "Where are you going, O lad?" He answered: "To Mecca." I asked: "without provisions or camel or money?" He exclaimed: O one weak in certainty, is the One who can preserve the heavens and the earth not able to convey me to Mecca without material provision?" Ibrahim reports: "When I came to Mecca, there he was circumambulating the Kaaba saying:

O my everlasting tearful eye,

O my soul dying in grief

Do not wish for anyone

Other than the One Majestic and Everlasting

5. I sought a livelihood that would enable me to eat licit food. So I engaged in fishing. One day a fish swam into the net, and I took it out and flung the net back into the water. Then another swam into it, and again I tossed the ■ in the water and then I waited. Then an invisible caller cried out; "Could you find no livelihood other than capturing those who remember Us, and then killing them?" So I tore apart the nets and abandon fishing.
6. Patience is adherence to the ordinances of the Book and the Sunna.
7. Excess of knowledge does not make one great scholar, rather savant is that, who acting on his knowledge adheres to sunna may amount of his knowledge be little.
8. That servant who is claimant of Divine knowledge but seeks peace in other than God, is entrapped in severe affliction. But when comely he seeks forgiveness of the Almighty, his affliction is eliminated.
9. If the claimant of Divine knowledge does not alienate himself from ■ common folk, Allah Most High separates him from His mercy making him lustful, ■ much so people hate him. He loses world and faith.

10. The servant over whom the creation weep in this temporal world, will be laughing ■ the Day of Resurrection.
11. He who shows to the people that he has left sensual appetite, is lier and hypocrite and he cannot be said of lustless.
12. Trusting man in true ■ is that whose trust in God influences other and whoever seeks his company also resigns to the will of God.
13. To extol Him according to the injunctions of the holy Quran and Hadite is in true sense patience.
14. To eliminate all desires and nullify human attributes is the name of Divine love.
15. Treatment of heart is implied in five things: (1) To recite the holy Quran with reflection and meditation. (2) Eating not to one's fill. (3) To spend whole night in His worship. (4) To supplicate with moaning and wailing in Divine sanctuary in the morning.
16. Seek Allah Most High in wailing in the morning. If you fail to find Him in this way, then you won't be able to locate Him anywhere.
17. Pride prevents one from knowing one's real value, as haste leads one away from Truth, and as gentleness and thoughtfulness prevent regret, all power belongs to Allah.
18. Do not be idle, but work in this world until you reach the definite state of trust of Allah. As reported through Abu Bakr al-Razi and Abu 'Uthman al-Adami, Ibrahim al-Khawwas said, "It is not right for Sufi not to work and earn his livelihood unless his situation makes it unnecessary, or he is clearly ordered to abandon worldly work. But if he needs to work and there is ■ reason for him not to work, he must work. Withdrawing from work is for those who have attained a spiritual level at which they are freed from the necessity of possessions and the following of custom."
19. The servant who claims to have attained gnosis (*marifat*) but seeks solace from other than God, is entrapped in the severe type of calamity. But when he seeks Divine refuge, after having undergone distress, his affliction is eliminated. And if such claimant does not break relationship with the creatures, he is deprived of His mercy and is designated avarious. He is implicated in such a state that the creatures of Allah hate him and

he loses religion and the world [redacted] and except regret nothing remains in his hand.

20. He who claims to have deserted sensual appetitions publically, is entirely liar and ostentacious. Such person can never be accepted as pious.

21. True reliant is that whose reliance in God affects other and he who seeks his companionship, may also become reliant. But only he who is steadfast in trust is true reliant.

20. ABUL-HASAN NURI (d.907)

He acquired his surname Nuri because he radiated light when talking.

1. I looked into the light until I became myself that light.
2. Sufism is to leave all pleasures of the lower-soul.
3. The true *faqir* does not think of secondary causes but rests all the time in trust of God. (*tawakul*)
4. The Sufi knows God through God; he eats; drinks, sleeps, and loves through Him.
5. The patched frocks used to cover pearls, have turned today into dunghills over corpses.
6. Poverty is to keep quite when nothing is available, and *ithar*, preferring others when something is found, i.e., the true *faqir* will always give from his meager possessions or food to others.
7. Sufism consists not of forms and sciences but of *akhlaq*, good qualities.
8. Qualify yourselves with God's qualities, i.e., substitute for each of our lowly qualities as praiseworthy one.
9. Ecstasy and music were part of his mystical life. For him love is to rend the veils and unveil the secrets.
10. In ecstasy the lover of God annihilates his self and gains true knowledge of God.
11. The two rarest things in our time are a learned [redacted] who practices what he knows and a gnostic who speaks from the reality of his state.
12. Rational knowledge [redacted] never disclose the secrets of divinity because reason is a veil between the knower and the known. Thus *al-Haqq* remains hidden to the philosopher.

13. It is only the soul's contemplation (*mushahada*) of God which reveals Divine mysteries and the true knowledge of God is experienced.
14. When God created reason He said to it: "Who am I?" and it was silent. Then he shed upon it the Light of His unity (*wahdaniyya*) and it said: "Thou art God"; and it is not for reason to know God except by God."
15. The real proximity to God is enjoyed by the seeker at the stage of Pure Love. Here the secret communion between the lover and the Beloved takes place and the heart of the lover sees the vision of the Beloved.
16. Those who regard things as determined by God turn to God in everything.
17. Union with God is separation from all else, and separation from all else is union with Him.
18. Heart is a garden, it is either fertilized or destroyed by the divine rain; the rain of His grace or the rain of His wrath. The first one is revealed by thunders of majesty in the hearts of those who repent, by the lightning of desire in the hearts of the ascetics, by the showers of generosity in the hearts of the lovers, and by the breeze of appeasement in the hearts of the gnostics.
19. Repentance is that you turn away from everything other than God.
20. The mark of the poor is contentedness when he has nothing and generosity when he has plenty.
21. Sufism is liberty so that a man is freed from the bonds of desire, and generosity, and abandonment of useless trouble and munificence.
22. The Sufis are they whose souls have become free from the defilements of humanity and pure from the taint of the self and have obtained release from lust so that they are at rest with God in the first rank and in the highest degree, and having fled from all besides Him, they are neither masters nor slaves.
23. This place (world) is for serving the Lord and attaining to union with Him.
24. There are some saints in the world who, if deprived of the company of the Lord even for a moment, would die. These saints eat with Him, sleep with Him, ask of Him, converse with Him and are with Him.

25. A disciple is one who, if the wealth of the world was offered to him, will not cast a glance ■ it.
26. A Sufi is one who is fettered by noting nor holds anything in bondage. Sufism is neither a formal doctrine nor mere mundane knowledge. If it were ■ ceremony, it would need some practice, and if it were learning, it would need some coaching. It is really something natural with one (*akhlaq*).
27. Union is the revelation of the heart and the contemplation of the conscience.
28. Ecstasy is flame which springs up in the secret heart and appears out of longing, and ■ that visitation the members are stirred either to joy or grief. Someone else said: "Ecstasy is the glad tidings sent by God of the mystic's promotions to the stations of His contemplation."
29. The intellect is weak, and that which is weak only guides to what is weak like itself.
30. Allah made formal knowledge available to all people. To the ones close to Him He offered inner knowledge. To the ones who ■■■ pure, He offered His revelations. To the ones whom He loves, He permitted the witnessing of His Essence. He hid Himself from all of His creation. Whenever they think they know Him, they are in confusion. When they think that the veils are lifting, they become veiled. When they think that they see, they become blind. I swear in the Name of Allah Most High that His doings are most strange. There is nothing stranger than His doings.
31. He recommends three basic conditions for the saints who want to experience affinity with God; "the study of the religious law (*shariah*) because it turns the hearts of those who study it toward God; austerity in this world since it takes man close to the Lord of the two worlds and the knowledge of God, attained through perfect faith bestowed by God."
32. *Tasawwuf* is not ■ system composed of rules or sciences, but it is morals. This is ■ because if it ■■■ a rule it could be made one's own by strenuous exertion and if it were a science it could be acquired by instruction. On the contrary, it is moral-form yourselves on the moral nature of God; and it is impossible to ■■■ forth ■ the moral nature of God either by ■■■ of rules or by means of science.

Nuri's death occurred in ■ strange way; enraptured by the recitation of ■ verse, he ■ into ■ nearby reedbed where the reeds had just been cut; the razor-sharp edges of the stumps hurts his feet without his being aware of the pain; soon afterward he died of the wounds.

21. HAZRAT JUNAID BAGHDADI (d.910)

1. Junaid considers the mystical concept of *Tawhid* (unity of God) from four aspects. First, the unification of God is attained through belief in One God. This is the *Tawhid* of common man. The second form of *Tawhid* is realized through the observance of *Shariah*. The third form of *Tawhid* is realized when the seeker personally experiences Unity of God and knows that nothing exists equivalent to Him. Here he feels presence of God within his heart. The fourth kind of *Tawhid* is related to the knowledge of God (*marifat*) which is achieved through obliteration of his total individuality. His human existence is annihilated and he becomes absorbed in Divinity.
2. Describing the last stage of *Tawhid*, he says: "It is ■ stage where the devotee has achieved the true realization of the Oneness of God in true proximity of him. He is lost to sense and action because God fulfils in him what He hath willed of him."
3. God is affirmed more by Not-being than by Being.
4. '*Tasawwuf*' is to be chosen for purity. Whoever is thus chosen from all expect God is a Sufi.
5. Sufi is like the earth which is trodden by the pious and the wicked, like the cloud which cast a shadow over everything and like the rain which waters everything. He also said: Sufi is like the earth on which every foul thing is thrown and from which fair things come forth.
6. The virtue of large heartedness and magnanimity are the most significant value of life to be achieved by the mystics.
7. Hazrat Ali is our Shaikh as regards the principles and ■ regards the endurance.
8. *Tasawwuf* is to purify the heart from the recurrence of inborn weakness, to take leave of one's natural characteristics, to extinguish the attributes of humanity, to alienate sensual temptations, to dwell with the spiritual attributes, to mount aloft

by [REDACTED] of the Divine sciences, and to practice that which is eternally the best, to bestow sincere counsel on the whole people, to faithfully observe the Truth and to follow the Prophet in respect of the law (*shariah*).

9. *Marifat* (gnosis) consists in knowing that whatever may be imagined in thy heart, God is the opposite of it.
10. Sufism is not achieved by much praying and fasting, but it is the security of the heart and the generosity of the soul.
11. We did not take Sufism from talk and words, but from hunger and renunciation of the world and cutting off the things to which [REDACTED] accustomed and which we found agreeable. The mystical life meant for him, the permanent striving to return to one's origin, that origin which was in God and from which everything proceeds, so that eventually the mystic should reach the [REDACTED] "in which he was before he was." That is the state of the primordial covenant, when God [REDACTED] alone and what is created in time [REDACTED] not yet existent.
12. The Sufi is he whose heart, like the heart of Abraham, has found salvation from the world and is fulfilling God's commandment, his resignation is the resignation of Ismail, his sorrow is the sorrow of David, his poverty is the poverty of Jesus, his longing is the longing of Moses in the hour of communication and his sincerity is the sincerity of Muhammad (PBUH).
13. Sufism means that God makes you die to yourself and makes you alive in Him.
14. The speech of the prophets gives information concerning presence (*huzuri*) while the speech of the saints alludes to contemplation (*mushahdar*).
15. Gnosis (*marifat*) is the hovering of the heart between declaring God too great to be comprehended, and declaring Him too mighty to be perceived. It consists in knowing that, whatever may be imagined in the heart, God is the opposite of it.
16. When asked [REDACTED] say about the sign of the gnostic, he replied: "One state does not hold the gnostic back from another state and [REDACTED] station does not veil him from changing stations."
17. God gives the gnostic the ardent desire to behold His Essence, then knowledge becomes vision and vision revelation, and revelation contemplation, and contemplation existence-with and in God. Words [REDACTED] hushed to silence, life becomes death,

explanations come to an end, signs are effaced. Mortality (*fana*) is ended and immortality (*baqa*) is made perfect. Weariness and care cease, the elements perish and there remains what will not cease, as time that is timeless ceases not.

18. *Fana* is the assimilation of the individual will in the Will of God. The true state of '*fana*' is experienced by the grace of God. The mystic completely passes away from his self when God wants him to be obliterated.
19. *Baga* is not different from '*fana*' in the real sense. According to him, it is only '*fana*' which assumes the form of '*baga*'. The state of annihilation of the self means persistence of the real self in God and departure of the lower self implies the appearance of the True Self.
20. Junaid preferred sobriety to intoxication. He says that intoxication is evil, because it involves the disturbance of one's normal state and loss of sanity and self-control.
21. Junaid refused to associate with Mansur Hallaj saying him: "I do not associate with madman. Association demands sanity; if that is wanting, the result is such behavior as yours. The state of 'sobriety' denotes soundness of one's spiritual state in relation to God, while 'intoxication' denotes excess of longing and extremity of love, and neither of them can be acquired by human effort. O son of Mansor, in your words I ■■■ much foolishness and nonsense."
22. Junaid explains how the state of Oneness is reached by the effacement of human desires, thinking and understanding. He says: "At the stage of *Tawhid*, the gnostic comes to the obliteration of his individual instinctive desire for pleasure and also to the vanishing of his critical distinction with regard to the purification of his instincts through the disappearance of his desire for pleasure.
23. Know that you are your ■■■ veil which conceals yourself from you. Know also that you cannot reach God through yourself, but that you reach Him through Him. The reason is that when God vouchsafes the vision of reaching Him, He calls upon you to seek after Him and you do so.
24. Once Junaid said to a disciple who bore grudge with him: "Did not you know that God's saints possess mysterious power? You cannot endure their blows."

25. Someone asked him what is union with God?" He replied: "To renounce passion", for of all the acts of devotion by which God's favour is sought, none has greater value than resistance to passion, because it is easier for a man to destroy a mountain with his nails, than to resist passion...
26. The saint has no fear, because fear is the expectation either of some future calamity or of the eventual loss of some object of desires, whereas, the saint is the son of his time: he has no future that he should fear anything; and ■ he has no fear so he has no hope, since hope is the expectation either of gaining ■ object of desire or of being relieved of a misfortune, and this belongs to the future; nor does he grieve, because grief arises from the rigour of time, and how should he feel grief who is in the radiance of satisfaction (*rida*) and the garden of concord (*muwafaqat*).
27. Junaid regards the various spiritual states experienced by the seeker of God ■ mark of his intimacy (or nearness) with God which He confers unto chosen elite. He says: "Fear distresses me, Hope comforts me, Reality unites me with Him, and Ritual separates me from God. When He distresses me with fear, He obliterates my existence and takes care of me. When He comforts me with hope, He returns my existence to me after my absence and commands ■ to take care of myself. When he unites me with Him through the real (vision of God) He causes me to be present before Him and invites me. When God separates me from Him by ritual, He shows me that which is not my true self, and covers ■ up (so that I cannot see Him). In all these states, it is God who moves me without keeping me still, who makes ■ unfamiliar with my own spirit and ill at ease in these states.
28. "The noblest saying concerning unification is that of Abu Bakr: 'Glory to God, who has not vouchsafed to His creatures any means of attaining unto knowledge of Him except through impotence to attain unto knowledge of Him", says Junaid.
29. Divine loves ■■■■■ that the lover takes on the Beloved's attributes in place of his own.
30. The ■■■■■ of truthfulness means that you tell the truth in situations in which only a lie would save you.

31. Chivalry means withholding offense and offering magnanimity. He also said: "Chivalry is found in Syria, eloquence in Iraq, and truthfulness in Khorasan."
32. Certainty is the cessation of doubt in the witnessing of the unseen. He also said: "Certainty is the constancy of knowledge in the heart; it does not vanish or change."
33. Someone asked him: "Is it good for the disciples to listen to pious tales?" He replied: "Pious tales are one of God's legions, and the hearts are strengthened by them." He was asked: "Is there proof for what you say?" He affirmed: "Yes! The words of God, 'All that We relate to you of the tales of the Messengers is to strengthen your heart.' " (11:20)
34. When Junaid was asked about the *murid* (disciple) and the *murad* (object), he replied: "The *murid* is controlled by the rules and regulations of scholarly learning and the *murad* is controlled by the care and protection of God. The *murid* walks, the *murad* flies. How an earthbound can overtake the ■ who flies?"
35. The journey from the corporeal world to the Hereafter is easy for the believer, but relinquishing creation for the sake of Allah is difficult. And the journey from the self to Allah is intensely difficult, but patience with God is still more difficult. He also said: "Patience is drinking down bitterness without ■ frowning look."
36. Renunciation is this that the heart is empty of that which the hand is empty of. He also said: "Renunciation is emptying the hand of possessions and the heart of attachments."
37. Repentance has three senses. The first is remorse; the second is the resolve to give up reverting to what God has forbidden; and the third is the righting of grievances.
38. Satisfaction (*rida*) is the removal of one's ■ choice: He also said: "Dejectedness is the result of abandoning satisfaction with Divine destiny."
39. Servitude is abandoning all activity other than the work that is the root of repose.
40. Sincerity is a secret between God and the servant. Even the recording angel knows nothing of it to write down. The devil does not know of it to corrupt it, ■ is passion aware of it that it might influence it.



41. Submissiveness is extending one's protective care to all beings and being forbearing toward them.
42. Sufism is that you be solely with God with no attachments. He also said: "Sufism means that God causes you to die to yourself and gives you life in Him."
43. As Sari Saqati urged Junaid to preach the people, but he didn't. Junaid admitted: "I had fear in my heart of speaking before people, doubting that I [redacted] worthy of it. One Thursday night I [redacted] the Prophet (PBUH) in [redacted] dream. He instructed me, 'Preach to the people.' I woke up, went to the house of Sari before he had got up, and knocked on the door. He inquired: 'You did not believe me until it [redacted] told to you by the Prophet (PBUH) himself.' Next morning he sat in the mosque to preach. A Christian came to him and asked: 'O Shaikh! What is the meaning of the Apostle's words, 'Beware of the insight of the believer, for he sees with the light of God'?' Junaid bowed his head, then raised it and said: 'Embrace Islam.' The man instantly became Muslim.
44. Whatever I gained spiritually was through three practices, viz, renouncing the world, fasting and waking up the whole nights.
45. I am a slave and have no liberty. I shall go when God will order [redacted] to go, be it Paradise or Hell.
46. One day during illness he cried: "Lord! Cure me of this ailment." In response the Divine voice said: "If you are not content with the ailment that We have conferred on you, you are out of our court."
47. One day I was delivering [redacted] sermon when one of the audience said that he could not follow the discourse. I told him to place seventy years of his worship under foot and bow down in humility and then he would follow it.
48. If a river of fire flows between me and my Lord, in my yearning to meet Him I would jump into it and cross it.
49. Your heart is temple of God, let [redacted] be allowed to dwell there besides Him.
50. He who fears God never smiles.
51. The eye that appreciated not the beauty of the Creator were better blind; the tongues that repeated not His Names [redacted] better dumb; the [redacted] that heard not of His exploits [redacted] better

deaf; and the limbs that performed not His service were better dead.

52. Hadrat Suhal wrote to ■ that: "He does not attain to God who sleeps, for did not the Lord tell David, 'He is false in his profession of love for Me who passes any time in sleep?'
53. When I saw a *dervish* complaining of his poverty inasmuch as he was without food that day, I told him, "You ■ complaining of that great gift of God i.e., poverty which is His greatest favour on His saints. They never complain of it when it falls to their lot. Get away. The Lord shall not keep thee without food and garments."
54. Gnosis is the realisation of thy ignorance when His knowledge comes. He continues to say: He (God) is ■ once the subject and object of gnosis.
55. Gnosis is of two sorts: Gnosis of Self-revelation (*taarruf*), and gnosis of instruction (*ta'rif*). The meaning of "Self-revelation" is, that He causes them to know Him, and to know things through Him. The meaning of "instruction" is, that He shows them the effects of His power in the heavens and in the souls, and then implants in them ■ special grace (*lutf*) so that the (material) things indicate that there is ■ Maker. This is the gnosis of the main body of believers, while the former is the gnosis of the elect: ■ no man has known God in reality, save through God.
56. In respect of affliction he said: "It is a lamp for the knowers, ■ awakening for the novices, and ■ destruction for the heedless.
57. All good is gathered in three conditions. If you cannot pass your days with what furthers you, at least do not pass your days with what works against you. If you cannot befriend good people, ■ least do not keep company with bad people. If you cannot give away what is yours for Allah's sake, at least do not spend your fortune on things that will anger Him. Keep continuous repentance and doubt that your repentance is accepted.
58. About the essence of love, he said: "Love is Divine affection and a revelation which God Almighty has made obligatory on all animate beings, so that they may derive great pleasure from love which they were unable to derive from any other source. This affection exists in the ego and lovers have allotted to it different stages.

59. Allah's ~~servants~~ such that when they remember His magnificence, their limbs become paralyzed with anxiety — the thought of being separated from their Creator and from fear of their Lord. They are intelligent people who know Allah and the times that belong to Allah, and they are eloquent.
60. Junaid ~~asked~~ asked, "What are the attributes of the Sufis?" He answered, "They are such noble men that they keep their word." He ~~asked~~ further asked, "How do you recognize them?" and answered, "They ~~close~~ close their eyes, so their hearts never fall into heedlessness and imagination."
61. One moment's forgetfulness of the Lord ruins a thousand years' worship.
62. A thousand years' obedience cannot annul a moment's disobedience of God.
63. The Lord created His grace before He created the world.
64. Whosoever repeats the Name of the Lord merges into the Name and Name merges into the Lord.
65. Pondering on the ~~verses~~ of the Quran leads to illumination and the same goal is attained by contemplating on the gifts and excellences of the Lord. The Quran instils love of God in the reader. Ponder over the promise of God and this shall create healthy fear for God.
66. ~~He~~ who depends on his effort in remembering God, does not reap full reward of worship.

22. HUSAIN BIN MANSUR HALLAJ (d.922)

1. Love is the very essence of God. It is love which lies at the root of all things; it is the ~~source~~ of the origin of the world and the heavens.
2. In the beginning, God was in Perfect Unity. He loved Himself and this Divine Act formed His Image manifesting Divine Qualities.
3. In His Perfect isolation God loves Himself, praises Himself and manifest Himself by love. It was this first manifestation of love in the Divine Absolute which determined the multiplicity of His attributes and His names.
4. Ana l-Haqq 'I ~~am~~ God'. I ~~saw~~ my Lord with the eye of the heart. I said: "Who ~~art~~ thou?" He answered: "Thou".

5. The Sufi is he who aims, from the first, ■ reaching God, the Creative Truth. Until he has found what he seeks, he takes no rest, nor does he gives heed to any person. When Hallaj reached that place where he was alone with God, he said: ■

*I am He whom I love He whom I love is I,
We are two spirits indwelling one body.
When thou seest me, thou seest Him,
And when thou seest Him, then thou dost see us both.*

6. It is enough for the lover that he should make the One single. It implies that the end of love lies in the total destruction of lover's individuality.
7. Whoever is afraid of something other than God or hopes for anything other than Him, all doors ■ closed upon him and fear predominates over him, veiling his heart with seventy veils, the least of which is doubt.
8. Whoever desires freedom, let him be constant in servitude.
9. If the servant fulfills the stations of servitude completely, he becomes free of the hardships of servitude.
10. The one who truly trusts in God, does not eat anything while there is someone in the land who is more deserving of it than he.
11. The meaning of noble character is that the harshness of men does not affect you once you have become attentive to God.
12. Sufi is solitary by nature. No one accept him, and he accepts no one.
13. When the servant reaches the station of gnosis, God makes ■■■ his stray thoughts a ■■■ of inspiration, and He guards his inmost being lest thoughts of other-than-Him occur there.
14. The sign of the gnostic is that he is empty both of this world and of the Hereafter.
15. When God wishes to conquer ■ heart, He entrusts it with secrets, which the heart then perceives and proclaims.
16. The one possessing insight hits his target with the first (arrow) he looses. He never turns to interpretation, speculations, or suppositions.
17. The inner reality of love is that you remain always with your Beloved and strip off your own qualities.
18. When Hallaj was in prison, he ■ asked: "what is love?" He answered: "You will see it today and tomorrow and the day after tomorrow." And that day they cut off his hands and feet, and the

next day they put him on the gallows, and the third day they gave his ashes ■ the wind.

19. F.A.D Tholuck calls Hallaj: "The Sufi most famous by fame and fate who removed the veil of pantheism publicly with incredible audacity." He demonstrated the consequences of perfect love and the meaning of submission to the unity of the Divine Beloved not with the aim of gaining any sort of private sanctity but in order to preach this mystery, to live in it and to die for it.
20. The rose, thrown by the friend, hurts ■■■ then any stone.
21. God has not created anything he loves more than he loves Muhammad (PBUH) and his family.
22. All the lights of Prophets proceeds from his (Muhammad) lights; he was before all, his name the first in the look of Fate; he was known before all things, all beings, and will endure after the end of all. By his guidance have all eyes attained to sight. All knowledge is merely a drop, all wisdom merely a handful from his stream, all times merely ■ hour from his life.
23. Do not let yourself be deceived by God, nor cut off your hope from Him; do not wish His love, and do not resign from loving Him.(Some paradoxes).
24. Love is that you remain standing in front of your beloved, when you are deprived of your qualities and when the qualification comes from His qualification.
25. The self-awareness proceeds from Him and returns to Him, operates in Him, but they are not logically necessary.
26. The Truth (*Al-Haqq*) itself is ■■■ other than the abode of Allah not essentially Allah.
27. If I say the *Tawhid* emanates from Him, then I double the Divine Essence, and I make ■ emanation of itself, co-existent with it, being and not being this Essence ■ the ■■■ time.
28. If I say: 'The *Tawhid* is the word itself', the word is ■■■ attribute of the Essence not the Essence itself.
29. Gnosis has neither extension ■■■ breadth, no seat in the heavens ■■■ on the earth, it does not abide in the exterior forms nor in the interior intentions ■■■ do traditions and obligations.
30. Gnosis has no other analogy than itself. Allah has no other analogy than Himself, and He resembles it. He is like it and He is like Himself, as it is analogous to itself. He is only like Himself and it is only like itself.

31. Divine love is realized through suffering-man ■ be united with the divine will by accepting suffering and even longing for it.
32. Suffering is He Himself, whereas happiness comes from Him.
33. The compensation for having offered God unconditional love was the beatific vision (*Husn-e-Elahi*) without an intervening "I".
34. He maintains the absolute transcendence of God beyond the dimensions of created things, his *qidam*, the pre-eternity that separates Him forever from the *hadth*, "What is created in time."
35. God transcends all human qualities and He is other than 'man'. The mystic only realises Divine Attributes and reaches the stage of unicity (*wahidiyya*) in a high spiritual state. Thus Hallaj was not a pantheist.
36. Because of what I have found of the flowing forth of thy love and the fragrance of thy proximity, I feel contempt for the firm mountains and the earth and the heavens. If Thou wert to offer to sell me Paradise for ■ moment of my time with Thee, or for one moment of the least of my spiritual states, I would not buy it.
37. About his union, he says:

*"Thy will be done, O my Lord and Master!
 Thy will be done, O my purpose and meaning!
 O essence of my being, O goal of my desire,
 O my speech and my hints and my gestures!
 O all my all, O my hearing and my sight,
 O my whole and my element and my particles!"*

23. ABU BAKR WASTI (d. after 932)

1. Gnosis (*marifat*) is not sound while there remains in the servant satisfaction with God and need of Him.
2. In the Path of God there is ■ world or the creation, nor truth in the way of Truth. He ■■■■ to say "All is He."
3. Whoever has direct knowledge of God is cut off, he is rendered mute and impotent.
4. In the beginning sainthood is nourished by his (saint's) worship. In his maturity, he is nourished by God's veiling him in His imperceptibility. Then He lures him back to his former qualities; and finally, He causes him to taste the nourishment of being subsisted by Him at all times.

5. At first the Sufis were given clear indication; then these became only motions, and now naught remains but sorrow.
6. Renounce the world. It is not of a particle's worth to the eyes of the Lord.
7. There is no greater poison than taking pride in one's worship.
8. Remembrance of Allah means leaving the sphere of forgetfulness and going to the expanse of witnessing victory over fear, and intense love for Him.
9. Fear is veil between God and the servant. He also said, fear and hope are reins on the self so that they are not left to their own frivolity.
10. *Taqwa* (fear of God) is that one shuns his *taqwa*, which is to say, avoid awareness of his *taqwa*.
11. True repentance is that there is not remain a single trace of sin, hidden or open. One whose repentance is true does not concern himself, morning and evening with what state he is in.
12. Noble character is that one neither disputes with other nor is disputed by them because he possesses complete inner knowledge of God Most High.
13. When he was asked for prayer, he said: "I am afraid that if I make a prayer, God will say to me, "If you are asking Me for something that is already determined for you, than you have doubted Me. If you are asking for something that is not to come to you, then you have not praised Me — you should. But if you are content, then in time I will bring about all things I have already determined for you."
14. Beware the pleasure obtained from the gift, for it is a veiling for the people of purity.
15. Steadfastness is the quality that perfects characteristics, the absence of which renders them ugly.
16. The best of worship is watchfulness of the moments. That is, that the one not looks beyond his limit, not contemplates anything other than his Lord, and not associates with anything other than his present moment.
17. Make of satisfaction to your utmost, and do not allow satisfaction to make of you lest its sweetness and vision veil you from the inner truth of that in which you are engaged.
18. Those who remember their praise of God (*dhikr*) are more heedless than those who forgot their praise, because if any one

forgets the praise, it is ■ matter; but it does matter if he remembers the praise and forgets God.

19. We ■ afflicted with a time in which there ■ neither the religious duties of Islam ■ the morals of Paganism nor the virtues of chivalry.
20. The miracles are manifested in the state of sobriety and composure, not in the state of intoxication, for the saints of God are the governors of His kingdom and the overseers of the universe, which God has committed absolutely to their charge.
21. There are then stations of spirits: (1) the spirit of the sincere which are imprisoned in ■ darkness and know not what will befall them: (2) The spirit of pious men, which in the heaven of the world rejoice in the fruits of their actions and take pleasure in devotions, and walk by the strength thereof: (3) The spirits of the disciples, which are in the fourth heaven and dwell with the angels in the delights of veracity, and in the shadow of their good works: (4) The spirits of beneficent, which ■ hung in lamps of light from the Throne of God, and their food is mercy, and their drink is favour and proximity: (5) The spirits of the faithful, which thrill with joy in the veil of purity and the station of electness: (6) The spirits of martyrs, which are in Paradise in the crops of birds, and go where they will in its gardens early and late: (7) The spirits of those who yearn, which stand on the carpet of respect clad in luminous veils of the Divine attributes: (8) The spirits of gnostics, which in the precincts of holiness, listen at morning and evening to the word of God and see their places in Paradise and in the world: (9) The spirits of lovers which have become absorbed in contemplation of the Divine beauty and the station of revelation, and perceive nothing but God and rest content with ■ other things: (10) The spirits of *dervishes*, which have found favour with God in the abode of annihilation, and have suffered a transformation of quality and a change of state.
22. He who knows God is cut off from all things, nay, he is dumb and abject, i.e., he is unable to express anything and all his attributed are annihilated.

24. ABU ALI AHMAD RUDHBARI (d.934)

1. *Tasawwuf* is to ~~ceremony~~ ceremony, and to use ~~effected~~ elegance, and to discard vainglory.
2. Sufism is staying ~~in~~ the lover's door even when you ~~are~~ driven away. He also said: "Sufism is the purity of nearness after the impurity of remoteness."
3. If after five days, the *dervish* says, "I ~~am~~ hungry, then send him to the marketplace and order him to take a job and earn something."
4. Harm (unlawful) comes upon mankind from three things; the weakness of natural disposition, clinging to habitual practices, and the keeping of corrupt company. He was asked to elaborate these points. He replied: "Weakness of natural disposition is consuming forbidden things, clinging to habitual practices is viewing and listening to prohibited things and engaging in slander. Corrupt company means, you follow whatever passion toward which men incite you."
5. Fear and hope are like the two wings of a bird. When they are equal, the bird is balanced and his flight is perfect. When one of them is lacking, this makes the bird lose its ability to fly. When both fear and hope are missing, the bird plummets to its death.
6. Love is conformity to the wishes of the Beloved.
7. Sufi is that who never commits unthankfulness even after ten hungers.
8. *Tawhid* is the ~~sign~~ of heart's steadfastness.
9. While travelling mystic path we have arrived at such a spot which is sharper than sword and a minor mistake ~~can~~ lead us to hellfire.
10. We cannot sustain life if ~~we~~ are deprived of His contemplation.
11. As the prophets ~~were~~ allowed to show miracles, likewise *auliya Allah* ~~were~~ forbidden to wrought *karamat*.
12. Heart is conferred discernment (*hikmat*) only after it has been alienated from worldliness and temporal wealth.
13. Disciple (*mureed*) is that who surrenders before Divine will. And chivalrous man is that who never covets anything less than the vision of Divine Beauty.
14. During audition, ecstasy and unveiling of secrets are attained owing ~~to~~ the contemplation of the Beloved.

15. To act aggressively against ■■■ who is above you is impudence, against one who is your peer, bad manners, and against him who is below you, weakness. Conceit is a sign of degeneration of one's intelligence.
16. He has defined a Sufi: "One who wears wool over (his) purity, gives his lusts the taste of tyranny and having overthrown the world, journeys in the pathway of the chosen one" (i.e., the Prophet)

25. ABU BAKR SHIBLI (d.945)

1. The Sufis ■■■ children in the lap of God; Sufism is ■■■ flaming flash of lightning and Sufism is being protected from paying heed to creation.
2. The Sufi is separated from mankind and united with God as He says (to Moses): "*I have attached you to Myself.*" (20:41)
3. Love is called '*mahabba*' because it obliterates everything but the Beloved from the heart. He also said: "Love ■■■■■ that you are jealous for the Beloved lest one like yourself love Him."
4. For the gnostic there is no attachment, for the lover there is no grievance, for the servant there is no claim, for the one who fears God, there is no rest, and for no one is there escape from God.
5. The gnostic does not look to anything other than Him, does not speak by the speech of anything other than Him, and does not perceive any protector for himself other than God Most High.
6. The very least sign of poverty (*faqr*) is that if all the wealth of this world were given to ■■■ man and he spent it all in charity in one day, but then it occurred to him that he should have saved enough for ■■■ day's food, he would not be truthful in this poverty.
7. I am the dot under the letter *ba*.
8. There ■■■ two kinds of jealousy: human jealousy for one another and divine jealousy for their hearts. Divine jealousy is for the breaths of men, lest they be wasted ■■■ other-than-God.
9. God is indeed Merciful. I know His mercy, but I have never asked Him to be merciful to ■■■
10. Someone asked: "What kind of patience is most difficult for the patient?" He said: "Patience toward God, patience for God, or

patience with God. And finally 'Patience away from God?' Saying this he shrieked and his soul was almost destroyed.

11. Once Shibli was confined to lunatic asylum. Dear friends came to visit him. Shibli started pelting them with stone, then they ran away. Shibli laughed and said: "O you liars, if you were my dear friends, you would have been patient when I put you to trial, but you ran away."
12. Someone asked: "Why does the sun pale at the time of sunset?" Shibli replied: "Because it has been cut off from the place of perfection. It becomes yellow for fear of standing before God."
13. Thankfulness is awareness of the Giver of blessings, not the blessings.
14. Steadfastness means that you face every moment as if it were the Resurrection.
15. Sufism is polytheism, because it is the guarding of the heart from the vision of 'other' and 'other' does not exist.
16. The Lower self is a part of the external or the unreal world and thus the saint guards his inner self.
17. Truth (*al-Haqq*) is revealed in a spiritual state of gnosis which the seeker attains at a very high stage on the upward path. He says: "The state of the gnostic is like the mode of spring. The thunder rumble and the cloud pours rain, the lightning flashes and the wind blows, the bud opens and the bird sings. Similar is the condition of the knower of God."
18. Sincere recollection of God by a devotee lies in forgetting his recollection because awareness of recollection implies the devotee's association to his own self.
19. For a long time I used to think that I was rejoicing the love of God and was intimate with contemplation of Him: now I know that intimacy is impossible except with a congener.
20. The enlightened saint (*arif*) sees none besides God, meets none besides Him and loves none besides Him.
21. That which is in your fate you shall receive in spite of all obstacles and that which is not in your destiny, by no effort on your part you cannot stop it. So what is there against which you have to practice piety (*zuhd*).
22. Dissociate with all, for that is the sign of attaining to the ~~truth~~ of God. Cherish no thought but of Him, for every thought besides Him is ~~truth~~ stupidity.

23. More precious than a thousand years past and a thousand years to come is this present moment for you. Be not deluded by anything material. Know that in the realm of the soul past and future are the same as present.
24. One who sleeps an hour in the night in forgetfulness (of God) is left behind in the spiritual race by one thousand years in the end.
25. For the enlightened one, a moment's forgetfulness of the Lord is the greatest heresy.
26. He who delivers a sermon ■■■ matter of routine and the audience who hear it in that spirit do not reap benefit from the discourse; they rather lose by doing so.
27. Nothing in the world can attract me, nor can anything enslave me by its virtue or beauty.
28. The greatest loss of an individual is to be deprived of His vision.
29. *Tasawwuf* is control of the faculties and observance of the breaths.
30. Sufi is separated from mankind and united with God, as God hath said: "And I chose thee for Myself, He separated him from all others."
31. Some one asked: "What is love?" He replied: "It is like a cup (of fire) which blazes terribly. When it takes root in the ■■■■■ and settle in the heart; it annihilates."
32. Shibli prayed to God: "O Allah, Thou art Almighty and Great, resurrect me blind on the Day of Resurrection, so that ■■■ my eyes may not behold 'Inee.'

26. ABDAL JABBAR NIFFARI (d.965)

1. Renunciation of the world is the most essential mark of the spiritual journey to God.
2. God loves only those who ■■■ not concerned with anything else.
3. God said to ■■■ (Niffari): "Thou hast renounced all things because of what I have revealed to thee, so that thou art Mine and nothing separates thee from Me and thou cleavest to me alone and this is the description of those who are my friends, the saints so know that thou art one of them."
4. Recollection of God leads to the conversion of human qualities into the Divine Attributes.

5. Though Divine knowledge transcends all thoughts and symbols, yet the mystic's sincere meditation discovers the Ultimate Truth.
6. The worshipper, when completely annihilates himself in His adoration, realizes the real state of proximity to Him. God Himself removes the barrier between such ■ inspired devotee and Himself and reveals His Godhead.
7. God says to His favourites; "Night and day ■ two veils spread out all that I have created but because I have chosen thee for Myself, I have lifted the two veils that thou might see Me and thou has seen Me, therefore, stand in thy place before Me and continue in the vision of Me, for otherwise thou will be snatched away by everything that happens to distract thee. So stand firm and attribute to Me alone all which I have manifested to thee."
8. God said to me: "Eternity sings praises to Me and it is one of My Attributes that it should do so, and I have created from its praise the night and day."
9. God said to me; "The least the sciences of nearness is that you should see in everything the effect of beholding Me, and that this vision should prevail over you ■■■■ than your gnosis (*marfat*) of Me."
10. Those who see God are of three kinds: Firstly the worshippers to whom God makes Himself known by means of bounty. Secondly the philosophers and scholastic theologians to whom God makes Himself known by means of glory. Thirdly, the gnostic, to whom God makes Himself known by ■■■■ of ecstasy.
11. Gnostic should perform only such acts of worship as are in accordance with his vision of God, though in so doing he will necessarily disobey the religious law which was made for the ■■■■■ people.
12. God bade me behold the Sea, and I ■■■ the ships sinking and the planks floating; then the planks too were submerged.
13. God said to me! "Those who voyage are not saved."
14. The voyager ■■■ the ship as a means of crossing the sea: therefore he relies not ■■■ the First cause, but ■■■ the secondary causes. And those who instead of voyaging cast themselves into the Sea take a risk.
15. Hidden voice said to me; "When thou regard thyself as existent and does not regard Me ■■■ the ■■■■■ of thy existence, I veil My



face and thine own face appears to thee. Therefore consider what is displayed to thee and what is hidden from thee!"

- 16 Naffari describes four mystical journey;
- i. The first begins with gnosis and ends with complete passing away (*fana*).
 - ii. The second begins ■ the moment when passing away is succeeded by abiding (*baqa*).
 - iii. In third journey the Perfect Man turns his attention to God's creatures, either as ■ Apostle or ■ spiritual Guide.
 - iv. The fourth journey is usually associated with physical death.

27. ABU NASR SARRAJ (d.988)

1. Trust in God is "restricting concern for livelihood to one day and refraining from aspirations for the morrow." Also condition of trust in God is what Abu Turab Nakhshabi has noted: "Casting down the body in worship, attaching the heart to His Lordship, and being serene as to sufficiency. If something is given, he is thankful, and if it is withheld, he is patient."
2. God reveals the truth behind the language of the Quran to those whom He loves and who ■ true Sufis.
3. Renunciation (*zuhd*) is a noble station and it is the basis of all spiritual progress. It is the first step ■ the way to God. Without renunciation one cannot hope to make progress in this respect.
4. Gnosis (*marifat*) is fire and faith light, gnosis is ecstasy and faith a gift. He differentiates between the believer and gnostic saying that the believer sees by the light of God and the gnostic sees by means of God Himself, and the believer has a heart, but the gnostic has no heart.
5. Gnosis is of three kinds: The gnosis of acceptance, the gnosis of reality and the gnosis of contemplation. And in the gnosis of contemplation, understanding and learning and explanation and disputation fade away.
6. The Sufis are content with little in the way of worldly goods and are satisfied with the minimum of food to keep them alive; they limit themselves to the least that is necessary by way of clothing and bedding. They choose poverty rather than riches, embrace want and avoid plenty, prefer hunger to satisfaction and little to

- much. They renounce dignity and honour and rank, show compassion upon mankind and humility towards small and great.
- 7. He quotes a Sufi who said; "Lovers do not reach the height of true love until one says to the other, "O Thou who art I."
 - 8. Trust in God is the last station on the Divine Path for nothing remains ■ be attained through mystical efforts after having experienced spiritual satisfaction.
 - 9. Before the time of prayer comes, the servant must be in a state of preparation and his attitude must be that which is essential for prayer, namely a state of reflection and recollection, free from wandering thoughts and consideration or remembrance of anything save God alone. Those who enter in this way upon prayer with heart intent only upon God, will proceed from prayer to prayer in that same state of recollection and will remain in that state after they have ceased to pray.
 - 10. Humanity is not destroyed from men any more than blackness is destroyed from that which is black or whiteness from that which is white but that inborn qualities of humanity ■ converted and transformed by the all-powerful Light that is shed upon them from the Divine Realities. Those who inculcate the doctrine of *fana'* mean the obliteration of one's own deeds and works of devotion through the continuance of regarding God as the doer of those deeds on behalf of His devotee.

■ ABU BAKR KALABADHI (d.995)

- 1. The more inwardly pure ■ man is, the higher his rank and the nobler his station, so much he assiduously labors with sincere performance and a great fear (of God).
- 2. The qualities of saintliness are; withdrawal from the world, inclining the soul away from it, leaving all settled bodies, keeping constantly to travel, denying the carnal soul its pleasures, purifying conduct, cleansing the conscience, dilation of breast and the quality of the leadership.
- 3. Detachment from everything is absolutely necessary for the saint's unification with God. The meaning of detachment is that one should be detached outwardly from accidents, and inwardly from compensation.



4. Intellectual knowledge is ordinary, limited to the human faculties. It deals with the finite objects of the world or the creation of God; it is not concerned with the Creator. Gnosis is higher knowledge and directly deals with the Creator and the Divine Attributes. It is a gift of God.
5. The only guide to God is God Himself. Inspired by a great Sufi he believed; "God made us to know Himself through Himself, and guided us to the knowledge of Himself through Himself, so that the attestation of gnosis arose out of gnosis through gnosis, after he who possessed gnosis had been taught gnosis by Him who is the object of gnosis."
6. In the state of *fana* the seeker of God transcends all kinds of worldly desire and human qualities. He is completely annihilated from his selfhood and is united with God.
7. The mystic never returns to his selfhood after having experienced the state of *fana*.
8. The doctrine of *tawhid* is; "God is One, Alone, Single, Eternal, Everlasting, Knowing, Powerful, Living, Hearing, Seeing, Strong, Mighty, Majestic, Great, Generous. He is qualified with the attributes wherewith he has named Himself. There is no Eternal but He, and no god beside Him; that He is neither body nor shape nor form nor person, nor element, nor accident."
9. The end of the gnostic is traceable 'when he is as he was where he was before he was.' The gnostic then has made easy effort to discharge his duty to God, and his gnosis is a realization of what God has given him; therefore he truly returns from things to God.
10. Love is of two natures; the love which is tranquil, which is found among both the elect and the common folk, and the love which is rapture, which is found only among the elect. This is road which leads direct to God.
11. The more inwardly pure a man is, the higher his rank and the nobler his station, so much the more arduously he labours, with sincerer performance and a great fear of God.
12. Kalabadhi summarises the qualities of sanctity: "withdrawal from the world, inclining the soul away from it, leaving all settled bodies, keeping constantly to travel, denying the carnal soul its pleasures, purifying conduct, cleansing the conscience, dilation of the breast and the quality of leadership."



13. There are two kinds of sainthood. The first is nearly a departure from enmity, and in this [redacted] is general to all believers; it is not necessary that all individual should be aware of it or realise it. The second is a sainthood of peculiar election and choice, and this is necessary for a man to be aware of and realize. When a man possesses this, he is preserved from regarding himself, and does not fall into conceit. He does not take delight in any of the pleasures of the soul. Nevertheless he will not be divinely preserved from committing smaller or greater sins; but if he falls into either, sincere repentance will be close at hand to him.
14. A spiritualist said: "The elements of faith are four: unification without limitation, recollection without interruption, state without description, and ecstasy without moment."
15. Another mystic said: "Faith in God is the contemplation of His divinity."
16. A mystic said: "There are four kind of thoughts: from God, from an angel, from self, and from Devil. The thought which is from God is an admonition; that from an angel is urge to obedience; that from self the quest of lust; that from Devil the admonition of disobedience."
17. Prophets are accorded marvels, saints miracles and the enemies (of God) deceptions. A Sufi said: "The miracles accorded to the saints [redacted] to them they know not whence; whereas the prophets know (the origin) of their marvels, and speak in confirmation of them. Miraculous power (*karamat*) of the saints in no way impugns the prophet's office or throws doubt on it."
18. A great mystic said; "Recollection (*dhikr*) banishes forgetfulness; and when forgetfulness is removed, then you are a recollector, even if thou art silent."
19. A mystic said: "Love is pleasure and with God there is no pleasure; for the stations of reality are astonishment, surrender and bewilderment. The love of [redacted] for God is a reverence indwelling in his heart, and not countenancing the love of any other than God. The love of God for [redacted] is that He afflicts him, and [redacted] renders him improper for any but Him. This is the sense of God's words: "And I have chosen you for Myself."
20. A Sufi said: "Ecstasy is the glad tidings sent by God of the mystic's promotion to the station of His contemplation."



21. A Sufi said: "Gnosis is of two kind: the gnosis of ■ truth, and the gnosis of ■ reality. The gnosis of truth is the assertion of God's Unity over the attributes which He has put forth. As for the gnosis of reality, this is the gnosis that there is no means of reaching that gnosis, because the impermeable nature (of God) and the verification of (His) Lordliness ■■ impossible to comprehend: God says: "But they do not comprehend knowledge of Him. The impermeable is He the realities of whose attributies cannot be perceived."

29. ABU TALIB MAKKI (d.996)

1. Patience (*sabr*) is a true ■■■■■ for reaching God. In patience the soul rejoices spiritual bliss and kinship with the Beloved. This is stage when the seeker of God heartily welcomes afflictions which appear on the way to Him.
2. Patience has three stages; first, it means that the servant ceases to complain and this is the stage of repenances; second, he becomes satisfied with what is decreed, and this is the rank of the ascetic; third, he comes to love whatever his Lord does with him and this is the stage of the true friends of God.
3. Asceticism concerns the soul for the next world. True asceticism means the thrusting out from the heart of all worldly thoughts reckoning them as vanity. It leads ultimately to friendship with God.
4. Pure love of God illuminates the soul of the lover and the mysteries of His divinity ■■■■■ revealed by God when the vision of the Beloved is contemplated.
5. Love leads to knowledge of the Divine mysteries and those who love abide in God and look to Him only, and He is ■■■■■ to them than all else and to them in given a vision of Him unveiled and they see Him with the eye of certainty.
6. Gnosis truly, is ■ light which God casts into the heart. True knowledge of God is gained when the lover comes in contact with the Beloved through secret communion with Him.
7. The servant does not attain to ■■■■■ of the doctrine of the Unity except by means of gnosis.
8. Gnosis means the vision of God, for when the eyes of the soul is stripped of all the veils which hindered it from seeing God, then



■ beholds the reality of the Divine Attributes by its own inner light, which goes far beyond the light which is given to perfect faith; for gnosis belongs ■ ■ sphere quite other than that of faith. Hence, there is ■ distinction between love of God and knowledge of God.

9. O Lord! Increase light within me and give me light and illuminate me.

30. ABU ALI ad-DAQQAQ (d.1015)

1. The choicest thing that has been said on Sufism is; "This path is fit only for those persons whose spirits God has used to sweep the dunghill." One day Abu Ali said: If the *dervish* had nothing left but his spirit and he offered it to the dogs at this door, not ■ dog would pay it any attention.
2. The conditions of patience is that you object not to what has been decreed, and as for letting trials become apparent, but without complaining, this does not negate patience.
3. The patient ■■■ will achieve high rank in both worlds because they attain from God His company. God says: "*Verily God is with the patience ones.*"(2:153)
4. Trusting in God is the quality of the believers, surrender is the quality of the saints, and assigning one's affairs to God is the quality of those who assert His unity. He also said: "Trust in God is the attribute of the prophets, surrender is the attribute of Abraham, and assigning one's affairs to God is the attribute of our Prophet Muhammad (PBUH).
5. Satisfaction (*rida*) is not that you experience no trials; satisfaction is only that you object not to the Divine decree and judgement.
6. Servitude (*ubudiyat*) is ■■■ perfect than worship, ■ first comes worship, then servitude, and finally adoration.
7. There is nothing ■■■ noble than servitude, ■ is there a more perfect title for the believer than 'slave'.
8. Just as 'lordship' is an eternal quality of God, so is 'servitude' a quality of man that stays with him ■ long as he lives.
9. There are three degrees of steadfastness: "Setting things upright (*taqwim*) mankind things sound and straight (*iqama*) and being upright (*istiqama*). *Taqwim* ■■■ discipline of the soul;

iqama, retirement of the heart; and *istiqama*, bringing the inmost being ■■■ to God.

10. Shame means abandoning ■■■ pretensions before God.
11. Sincerity is guarding oneself from the opinions of men and truthfulness is cleansing oneself of awareness of self. The sincere one is not hypocritical, and the truthful one is not conceited.
12. He said that God instructed David: "If you encounter one who seeks Me, serve him."
13. Desire is painful rapture in the inner heart, sting in the hearts a violent passion in the intuitive senses, an anxious desire in the inward being, fires burning in the hearts.
14. The *murid* is made to bear and the *murad* is borne.
15. Fear is that you leave off making excuse with 'it might possibly be...' and it will be..'.
16. Love is sweetness, but its inner reality is bewilderment. Passionate love is exceeding all limits in *mahabba*.
17. One of the revealed books says: "O My servant, you have a right to My love, so it is My right that you love Me.
18. Generosity is not rich giving to the poor. Generosity is the poor giving to the rich.
19. One of the signs of gnosis (*marifat*) is the attainment of awe. For one whose gnosis increases, awe of God increases. He also said: "Gnosis brings about utter tranquility to the heart, just as knowledge brings about peacefulness. So for one whose gnosis increases, tranquility increases."
20. Gnostic is drowned in the seas of inner reality. As one of the Sufis has said: "Gnosis is like the surging waves-they raise up and they set down.
21. The perfection of the quality of chivalry belongs to the Holy Prophet (PBUH) alone, for on the Day of Resurrection all ■■■ will say: "My soul my soul, while he will say, 'My Ummah', My Ummah."
22. God Most High favoured His Prophet (PBUH) with many excellent qualities, but He never praised him for any of his qualities as He praised him for his moral character, as He says: "Verily you ■■■ upon a noble character."
23. Remembrance is the charter of sainthood. One who is granted success in remembrance is given the charter, and one who is deprived of remembrance is dismissed.

24. Someone asked him: "Is remembrance or meditation better?" He retorted: "What do you say?" He answered: "In my opinion remembrance is better than meditation because God described Himself ■ making remembrance but not ■ meditating. Whatever is ■ characteristic of God is better than something that is peculiar to men." Abu Ali approved this view.
25. One who associates with kings and displays unseemly manners will be consigned by his folly to be killed.
26. Abandoning correct behavior results in expulsion. One who is ill-mannered in the courtyard will be sent back to the gate. One who is ill-mannered at the gate will be sent to watch over the animals.
27. Truthfulness is that you be with people just ■ you perceive yourself to be or that you perceive yourself to be just ■ you are.
28. When the sinner weeps, he has started the exchange of communication with God the Glorious and Majestic.
29. Longing is assuaged by meeting God and looking upon Him, but ardent desire continues even after the meeting has taken place.
30. Repentance is divided into three parts. The first is *tawba*, the middle is *inaba* (turn to God) and the last is *awba* (return).
31. God will beautify the inner faculties with contemplation for one who adorns his outer being with striving, as God says; "*And those who strive in us, we will certainly guide them to our paths.*" (29:69)
32. Wear with mankind what they wear and eat what they eat. But be separate from them inwardly.
33. Renunciation is that you leave the world the way it is, not saying, I will build in it *ribat* (hospice) or construct ■ mosque.
34. Whoever refrains from speaking the truth is mute devil.
35. The ■ full of sorrow travels along the path of God in one month, one deprived of sorrow cannot travel in years.
36. The people question whether poverty or wealth is preferable. In my opinion it is best that a ■ be given enough to sustain him and then maintain himself within those limits.
37. There is tradition that says: "The one who humbles himself before a rich man on account of his wealth loses two thirds of his religion." This is because ■ ■ consists of his heart, his tongue, and his outward person. If he humbles himself before a rich man with his outward person and his tongue, he loses two thirds of

his religion, but if he humbles himself before him also with his heart, he loses his religion entirely,

31. ABU ABDUL RAHMAN al-SULAMI (d.1021)

1. Futuwwah (chivalry) — following the ordinances of perfect devotion, leaving all evil, and attaining in action and in thought the best of visible and hidden good conduct.
2. Bring joy into the lives of your friends and meet their needs. Respond to cruelty with kindness, and do not punish for an error.
3. Care for your brethren more than your — for your own family. Do not find fault with your friends. Permit your friends to claim your possessions as if they belonged to them.
4. Love each other and frequent each other for Allah's sake.
5. It is most rewarding to love the lonely and poor ones and care for them.
6. Share the joy of your brethren to the extent that if you are keeping a nonobligatory fast, you will break it to join the feast and festivities.
7. Remember that you are a servant of Allah and should not regard yourself and your actions highly, nor should you expect a return for your actions.
8. Repent ceaselessly, with the strongest will not to return to the thing of which you repent, for only then is the repentance acceptable.
9. By loving the ones whom Allah loves, you attract His love to yourself.
10. Do not be idle, but work in this world until you reach the definite state of trust in Allah.
11. It is necessary to establish faith and trust between yourself and your Creator so that it is manifest in your state and your manner.
12. Retain the fear of Allah within and without yourself.
13. Fast, for hunger is ■ protection against the Devil. Remembrance (*dhikr*) of Allah will affect both your interior and exterior life. The effect of *dhikr* in the interior is acceptance (*rida*); in the exterior, its effect is humility and piousness (*khudu* and *khushu*).
14. It is very important to take care of your members, limbs, and sense organs, and to safeguard them from evil. Use them properly to influence the education of your heart.

15. Forgive, even though you may have the power to retaliate. Instead of seeking the faults of others, look at your own faults.
16. Strengthen your outer self with prayer and your inner self with remembrance of Allah.
17. Be compassionate, and prefer interest of your brethrens to your own egotism.
18. To know Allah and to be able to endure pain and suffering for His sake is one of the main goals of *Futuwaah*.
19. When trouble and suffering come upon you, accept them and do not complain. Seek a humble life and poverty, and be content and happy with it.
20. The eyes that shine with light of Allah will give light to the eyes that look upon them. (Yahya ibn Muadh)
21. Be aware of your states, count each breath and every moment of time allotted to you, and do not waste it.
22. Seek and pray to obtain wisdom in your knowledge, revelation in your wisdom, and witnessing of the Divine Essence in your revelation. Yet you should also know that you will never attain the true knowledge of Allah in its entirety.
23. Listen and be respectful and humble in the presence of people who remember and call upon Allah, and accept Truth from the tongues of those who preach it.
24. Trust in Allah Most High and seek help only from Him and not from the people whom He has created. Show compassion to all creation.
25. In generosity and benevolence, follow the example and wont of the Holy Prophet (PBUH).
26. Be content with little and accept your lot, so that you will not lower yourself in front of another. To be humble is to accept the Truth.
27. Prefer the well-being and comfort of your brothers over your own, and relieve them of their difficulties.
28. You should have little association and a great deal of patience with ordinary people, and be satisfied with the absolute minimum.
29. You must accept with grace the pains and troubles caused by your friends and apologize for them.
30. Expel all self-approval and pride from your being. Envy is dreadful things from which you must flee.

31. Show compassion both to the ones who obey and the ones who rebel.
32. Be more preoccupied with your inner state than with your external state, because the inner state is what God looks at, whereas the outward appearance is what people look at. "There are men who will devote fifty years of effort to guarding against the slips of the tongue in recitation of the Quran, yet not at all mindful of the slips that their inner being makes. People in that state are misguided."
33. Be exceedingly conscious of your manners in social intercourse.
34. Renounce the whims of your ego and your negative attitude. Do not let your ego's every wish lead you, because it can only lead you into darkness; whims are created from darkness. Abide with your intelligence, because it will lead you to light, to the realm of Allah's attribute al-Jabbar (the All-compelling).
35. In order not to fall into calamity, save yourself from bad acquaintances.
36. Show graciousness to the needy and shy away from the rich and powerful.
37. Uphold these five virtues for the preservation of your being: Keep safe what has been lent to you; protect and preserve the good in yourself; be truthful and honest, be patient, pure, and selfless toward your brothers; and seek the salvation of your soul.
38. Leave all your preoccupation with yourself, with your own interests and needs, and take care of the dependents Allah has bestowed upon you.
39. See only good in your friends and observing evil in yourself, know that you are far from good. Sincerity felt and expressed outwardly toward your brethren is the basis of this morality.
40. Hold your friend's honor higher than your own, and prefer that you yourself be abased rather than others.
41. You must give without being asked. Anything given after being asked for is merely reparation for the embarrassment suffered by the asker.
42. Do not respond to harm with harm. This is the way to smooth the path of brotherhood.
43. Refrain from holding grudges and seeking vengeance; do not cheat or manipulate people, nor criticize or talk against them.

44. ■ friend for Allah's sake and be enemies for Allah's sake.
45. Throw away the desire ■ be praised for your worldly achievement. Be honoured by the company of the poor. Avoid respecting the rich for their riches.
46. Show respect to the devout, show kindness to the sinful. Do not cause discomfort to anyone; let your outer self be the same as your inner self.
47. Be friends with the friends of your friends and enemies with the enemy of your friend.

32. ABUL HASAN KHARAQANI (d.1034)

1. Seek ye the grace of God, for it transcends the terrors of Hell and the pleasure of Heaven.
2. It is veils that wrap past, present and future time from your view. When the veils ■ withdrawn ■ ■ ■ all.
3. When people seek the Lord with earnestness and are lost to themselves, God is met.
4. That Muslim is not praiseworthy who worships and keeps fasts, but he is to be praised in whose scroll of destiny no sin is recorded during the course of a lifetime. And when that stage is reached he fears God and maintains humility.
5. Whosoever by God's grace sees Him sees not creatures. He who attains to the vision of the Lord is lost to himself.
6. O seeker, never think ya hath gained illumination, until for seventy years successively you experience that whilst standing in prayers in Khurasan, you are offering obeisances and bowing in Mecca, and all the treasures of heaven and earth lie bare before your eyes and in spite of all that you remain humble and ever in fear lest the Lord may not accept your worship.
7. Things ■ first sought in the world and then achieved afterwards, but God ■ met first and then He is sought.
8. There are ■■■ devotees of the Lord who ■ His beloveds. When they call Him by name, ■■■ the birds of air and beasts of the forest stand in silence whilst the angels in heaven shudder and the earth and the heaven ■■■ illuminated. Such is the majesty of the utterance of the Name by them that the earth stands quaking.

9. None could tread ■■■ step successfully in the Path without the help of the Lord. One could ■■■ succeed by one's personal effort and perseverance.
10. Dwell in the company of the Lord and forsake the company of the world because one should associate oneself with ■ friend and there is no friend superior to the Lord.
11. Some of the friends of the Lord seated in the world can read the scroll of destiny.
12. God bestows His anguish (*dard*) on the enlightened one.
13. When the Lord leads one to the Path, he dwells in the Plane of Unity with Him (*Tawhid*) and ■■■ expect God knows about his state.
14. If in any community a person gains enlightenment and nearness of God, God in His grace for his sake forgives the whole community its transgressions.
15. Everybody wants to take something to eternity from this world, but there is nothing in this world that ■■■ find a passage there except egolessness (*nesti*).
16. A Sufi does not need the light of the sun or the moon, for the Effulgence of the Lord is with him and it is brighter than that of all satellites.
17. Whom the Lord guides, the Path is shortened for him.
18. The greatest activity is the remembrance and recollection of the Lord and after that come, in order of preference, purity of life, charity and austerity.
19. He who sacrifices his honour for the sake of the Lord, the Lord thereafter cloaks him with the garment of His honour.
20. Continue spiritual practices till the spiritual practices themselves abandon you.
21. If even ■ drop of the grace of the Lord should fall to your lot, you shall not desire anything in the world, neither talk to ■■■ hear anyone.
22. The Vision of God is such that, after it ■■■ to your lot, you ■■■ nothing besides Him ■■■ the twenty-four hours of the day.
23. A man must carry ■■■ his devotional practice for full forty years and then he ■■■ expect salutary results. Ten year's spiritual practice is necessary to correct ■■■ of tongue, ten years for reducing the extra fat on the body, ten years for correcting the

vagaries of the heart and ■■■ last ten years for correcting whatever other vagaries ■■■ behind.

24. The way of God-realization is the privilege of the pure love-intoxicated; for to talk in ecstasy with the Lord is really enjoyable.
25. When ■■■ repeats the Name of the Lord, the tongue is so burnt ■■■ it cannot repeat the Name over again. If it is seen to repeat it, it is really uttering His praise.
26. To see God along with thy self is non-existence (*sama*); and to see God alone and not thy self is eternal existence (*baqa*).
27. If ■■■ ■■■ in your lifetime you have caused annoyance and pain to the Lord, it behoves you to seek His forgiveness throughout your life, for although He might in His grace forgive you, yet you should always feel agony in your heart that you displeased the Lord and did not follow his precept.
28. God's love claims him whose heart is reduced to ashes for Him.
29. The more you serve our Teacher, the more you rise spiritually.
30. The worldlings get what is recorded in their destiny, but the saint receives that which is not mentioned in the scroll of his destiny.
31. In the Path of the Lord there is God and God alone and nothing besides.
32. Endure tears in the world that you might laugh in the next world.
33. When the servant of the Lord is lodged in non-existence (*nesti*) he is cloaked with garment of divine existence.
34. The best title for ■■■ devotee is "slave of the Lord."
35. Never let ■■■ beggar turn empty-handed from the door, but give something even if you have to contract a loan for the purpose.
36. There ■■■ three final states in spirituality. In the first, you consider yourself just as God considers you. In the second state, you become His and He becomes yours. In the third state, you cease to exist and He alone fills thee.

33. ABU SA'ED IBN ABIL KHAJAH (d.1049)

1. The first step in Sufism is the breaking of inkpot and the tearing-up of books and the forgetting of all kinds of intellectual knowledge.
2. Freedom from lower qualities is an essential qualification required for spiritual progress.

3. If you wish that God should dwell in your heart, purify your heart from all save Him for the king will not enter ■ house filled with stores and furniture. He will only enter a heart which is empty of all save Himself.
4. Take one step out of yourself that you may arrive at God.
5. Hell is where you ■ and Paradise where you are not.
6. Evil is thou', and the worst evil is thou', which thou knowest it not.
7. God bestows purity of self upon him who earnestly desires it and is eternally nourished by Him through His contemplation.
8. At first God implanted in man's heart ■ ■■ of need and ■ longing desire and sorrow. Then he looked upon that need and sorrow with favour and pity and placed His gift within the heart and that gift is called the mystic shrine (*sirr*) of God. It is immortal and cannot be destroyed, for it is continually contemplated by God and belongs to Him.
9. The carnal self is unreal since it believes in polytheism and remains sceptical about the existence of One God. The negation of this unreal self is necessary for knowing Divine Unity.
10. Knowledge of the Unity of God (*tawhid*) is revealed in the illuminated hearts of the saints.
11. God in His purity looks upon the inmost self (*sirr*) of ■■■ and help is given to it from that pure Divine contemplation. This Divine assistance is the guardian of that inmost self, and he who acknowledges the Divine Unity is enabled to do so by that inmost self.
12. Almighty God had created two fires, ■■■ unto life and one unto death: the living fire is the fire of supplication which He has placed in the breasts of His servants in this world so that their carnal selves may be consumed: that fire burns brightly and when the self is consumed away, suddenly that fire of supplication becomes the fire of longing and that fire of longing will never die either in this world or the next.
13. The behavior of ■ true saint of God towards His creation always remains friendly and affectionate. A spiritual recluse, who ignores mankind and remains involved merely in the ascetic practices, is not ■ true friend of God.
14. If men wish to draw ■■■ to God, they must seek Him in the hearts of men.

15. The true man of God is that who sits in the midst of his fellow-men, and rises up and eats and sleeps and buys and sells and gives and takes in the bazaars amongst other people, and who marries and has social dealings with other folk and yet is never for a moment forgetful of God.
16. To bring joy to a single heart is better than to build many shrines for worship, and to enslave one soul by kindness is worth more than the setting free of a thousand and slaves.
17. God created the souls four thousand years before He created their bodies and placed them in His Light upon them. He knew how much each soul received in its share from that light and He bestowed favours on the souls in proportion to the light they received so that they remained tranquil in the light and became nourished thereby.
18. Sufism is glory in wretchedness and riches in poverty and lordship in servitude and satiety in hunger and clothedness in nakedness and freedom in slavery and life in death and sweetness in bitterness.
19. The Sufi is he who is pleased with all that God does, in order that God may be pleased with all that he does.
20. Innumerable are the ways to God, yet the way is but a single step: "take one step out of thyself, that thou mayst arrive at God."
21. Sufis are God's elect and are untied by a spiritual affinity which is more binding than any ties of blood.
22. There is nothing inside this coat except Allah.
23. When change occurred in his inmost being he said:
*When I was a lion, panther was my prey;
 I caught everything which I hunted.
 When I came to embrace tightly love for You,
 A lame fox drove me from den.*
24. He advised to the travellers:-
*Enter the arena, armeet with shield and quiver;
 Ascribe nothing to yourself; abandon all with us.
 Let time bring what it will, hell or high water
 Live joyfully, delighting in whatever is your way.*
25. Divine love made him heedless of paradise and hell:
*Through love we're slain, the world's a slaughter house
 We've no food or sleep, the world's a cookhouse.
 We've a desire for paradise, because
 Our hell's a hundred times loftier than that*

26. He alludes to madness of his love:

*If you do not come to repent your existence,
You'll never approach the circle of gnostics and drunkards
Unless in other's eyes you become — infidel,
In the creed of lovers, you'll never be Muslim.*

**34. ALI IBN UTHMAN HUJWIRI DATA GANJ BAKHSH
(d.1071)**

1. Every good and evil that happens to man is decreed by God.
2. Implore God to deliver you from the wickedness of your soul.
3. Whosoever refrains his soul from lust, verily Paradise shall be his abode.
4. The spiritual path is hard to travel except for those who were created for the purpose.
5. God alone can help a — to-do good deeds.
6. All humans action and inaction is the act and creation of God.
7. In our time the science of Sufism is desolate.
8. The people are occupied with following their lusts and have turned their back on the path of spiritualism.
9. Blind conformity had taken the place of spiritual enthusiasm.
10. The universe is an abode of Divine mysteries, which are deposited in created things.
11. Substances, accidents, elements, bodies, forms and properties-all these are veils of Divine mysteries.
12. Man, enamoured of his gross environment, remains sunk in ignorance and apathy, making no attempt to cast off the veil that has fallen upon.
13. The animal soul is the greatest of all veils between God and man.
14. Knowledge without action is not knowledge.
15. The highest pinnacle of knowledge is expressed in the fact that without it — — know God.
16. The Divine knowledge penetrates what is hidden and comprehends what is manifest.
17. It behoves the seeker to contemplate God in every act, knowing that God sees him and all that he does.
18. Knowledge of God is the science of gnosis; knowledge from God is the science of the sacred Law; and knowledge with God is the science of the Sufi path.

19. Humanity is the greatest barrier that separates man from Divinity.
20. Poverty has a form and ■ ■ ■ Its form is destitution and indigence, but its essence is fortune and free choice.
21. The glory of poverty is this, that the poor man's body is divinely preserved from base and sinful acts, and his heart from evil and contaminating thoughts.
22. The affliction of poverty is ■ sign of presence, while the delight of riches is a sign of 'absence'.
23. *Dervishhood* in all its meanings is ■ metaphorical poverty, and amidst all its subordinate aspects, there is a transcendent principle.
24. The term 'Sufi' has no derivation answering to etymological requirements inasmuch ■ Sufism is too exalted to have any genus from which it might be derived.
25. The ■ ■ ■ of Sufism involves the annihilation of human qualities.
26. Since Sufism consists in turning away from mankind, it is necessarily without form.
27. The Sufi is entirely present: his soul is where his body is, and his body where his soul is, and his soul where his foot is, and his foot where his soul is.
28. Formerly the practice of Sufism was known and the pretence unknown; nowadays the pretence is known and the practice is unknown.
29. It is the inward glow that makes the Sufi, not the religious dress.
30. This world is the abode of trouble, the pavilion of affliction, the den of sorrow, the house of parting, and the cradle of tribulation.
31. The Sufi Shaykhs ■ ■ physicians of men's souls.
32. The saints of God attain to a place where place no longer exists, where all degrees and stations disappear and where outward expressions fall off from the underlying realities.
33. Our religion takes the middle ■ ■ between free will and predestination.
34. Whoever bows his head with humility, like a servant, God will exalt his ■ ■ in both worlds.
35. Acquiescence is a characteristic of God's friends, while hypocrisy is a characteristic of His enemies.

58. When you are reconciled ■ God in affliction, you see only the Author of affliction, and the affliction itself does not come.
59. If you are not reconciled ■ God, when affliction comes, your heart is filled with anguish.
60. God having predestined our satisfaction and dissatisfaction does not alter His predestination; therefore our satisfaction with His decrees is a part of our pleasure.
61. Essence ■■■ not capable of annihilation; attributes, however, can be annihilated.
62. A man's attributes veil him from God.
63. When a man ■■■ God's choice and abandons his own choice, he is delivered from all sorrow.
64. Gnosis is realized when its true nature is divinely revealed.
65. Gnosis when sought by effort, is ■ shackle and ■ veil.
66. When ■ man is satisfied with God's decrees, it is a sign that God is satisfied with him.
67. The perfection of the ■■■ of the intoxicated man is sobriety.
68. Eternal life is gained by spiritual sacrifice and by renunciation of self-interest in fulfilling God's commandments.
69. Seeking is the ■■■ of finding, but finding is the cause of seeking.
70. Mortification stands in the same relation to contemplation as Divine blessing to obedience.
71. There can be no contemplation without mortification.
72. When you have obtained knowledge of the lower soul, you recognize that it can be controlled by discipline, but that its essence and substance do not perish.
73. The purpose of mortifying the lower soul is to destroy its attributes, not to annihilate its reality.
74. The lust of the eye is sight, that of the ear is hearing, that of the ■■■ is smell, that of the tongue is speech, that of the palate is taste, that of the body is touch, and that of the mind is thought.
75. When a person resigns himself to God, God protects him, and through God's protection he ■■■ nearer to annihilating the evil than he does through self-mortification.
76. Unless Divine protection is predestined to a man, he cannot abstain from anything by his own exertion.
77. Unless God exerts Himself towards ■ man, that man's exertion is of no ■■■

78. Religion is the root and Sufism is the branch.
79. God had saints whom He has distinguished by His friendship.
80. God has caused the prophetic evidence to remain down to the present day and has made the saints the ■■■ whereby it is manifested.
81. God had made the saints the Governors of the universe.
82. To covet this world is to turn away from God for the sake of that which is transitory, and to covet the next world is to turn away from God for the sake of that which is everlasting.
83. That which is transitory perishes and its renunciation becomes naught, but that which is everlasting cannot perish, hence its renunciation is also imperishable.
84. A miracle is ■ token of saint's veracity, and its cannot be manifested to an imposter except ■ a sign that his pretensions are false.
85. The pre-eminence of the prophets depends on their exalted rank and not their being preserved from the defilement of sin, not on miracles or acts which violate custom.
86. The miracles of a saint confirm the evidence of the prophet.
87. *Mujizat* involve publicity; *karamat* secrecy.
88. The saints are witnesses to the truth of the prophet's mission.
89. Miracles and saintship ■ Divine gifts, not things acquired by man.
90. The ascension of prophets takes place outwardly and in the body, whereas that of the saints take place inwardly and in the spirit.
91. Saintship is a divine mystery which is revealed only through conduct.
92. A saint is known only to a saint.
93. Whoever is annihilated from his own will subsists in the will of God.
94. God has eternal attributes, which are peculiar to Him, and subsist through Him
95. When the Divine omnipotence manifests its dominion over humanity, it transports a man out of his own being, so that his speech becomes the speech of God.
96. God created the body and committed its life to the spirit, and he created the soul and committed its life to Himself.

97. Unification is a mystery revealed by God to His servants, and it cannot be expressed in words.
98. Prayer requires purification of the body, gnosis requires purification of the heart.
99. Love is ■ Divine gift; not anything that can be acquired.
100. Hunger sharpens the intelligence and improves the mind and health.
101. Although hunger is an affliction to the body, it illuminates the heart, purifies the soul, and leads the spirit into the presence of God.
102. When food is withheld from the lower soul, it grows weak, the ■■■■■ gains strength, and the mysteries and evidences of God become more visible.
103. The fruit of hunger is contemplation of God.
104. The true object of pilgrimage is not to visit the Kaaba, but to obtain contemplation of God.
105. He who is most sincere in self-mortification is most firmly grounded in contemplation, for inward contemplation is connected with outward mortification.
106. God is not finite that the imagination should be able to define Him or that the intellect should comprehend His nature.
107. Marriage is proper for those who prefer to associate with mankind, and celibacy is an ornament for those who seek retirement from mankind.
108. There is no flame of lust that cannot be extinguished by strenuous effort, because when vice proceeds from yourself, you possess the instrument that will remove it.
109. Water flows in the river bed, but when it reaches the ocean it ceases to flow and changes its taste, so that those who desire water avoid it, but those who desire pearls dive into it.
110. God annihilates the souls of those who love Him by revealing His Majesty, and endows their hearts with everlasting life by revealing His Beauty.
111. Contemplation in this world resembles vision of God in the next world.
112. Faith and gnosis ■■■■■ love, and obedience is a sign of love.
113. Dancing has ■■■■■ foundation either in the religious law or in the mystic path. Audition should not be practiced until it comes of

its own accord; one should ~~not~~ make a habit of it, but should practice it seldom.

35. ABUL QASIM QUSHAYRI (d.1074)

1. The *Shariah* is concerned with the observance of the outward manifestations of religion, while *Haqiqah* is concerned with an inward vision of Divine Power.
2. The Law exists to regulate mankind whilst the Reality makes us aware of the dispositions of God. The Law exists for the service of God, whilst the Reality exists for contemplation of Him. The Law exists for obeying what he had ordained whilst the Reality is concerned with witnessing and understanding the Order he has decreed.
3. Love is the effacement of the lover's attributes and the establishment of the Beloved's Essence.
4. According to the Sufis *marifat* is the attitude of the man who acknowledges God in His Names and Attributes; who is sincere in his actions, who frees himself from the blameworthy traits of character and from weaknesses and lets his heart dwell with God.
5. When Sufi becomes alien to creatures, free from the frailties of self; when in his innermost being he is in continuous communion with God, and at each moment truly comes back to God, when he has knowledge of God by receiving His secrets concerning the operating of His decrees; then he will be called *arif* and his condition will be called *marifat*.
6. Gratitude is the vision of the Gives, not of the gift-it comes from God Himself.
7. Hope and fear are like the two wings of a bird, when it is flying straight to its destination; if ~~a~~ wing fails its flight fails and if both fails, it dies.
8. Hope is the vision of God in His perfect Beauty.
9. The Divine revelation which comes to those who are waiting in expectation for it, comes like flashes of lighting, then like rays of light and than the light in its full splendour.
10. The servant is like a body in the hands of God, plunged in the depths of the ocean of the Unity, having passed away from the

self and from the claims of created things so that at the last the servant returns to what he was ■ first, before he had begun to be.

11. Sufi is like the disease called birsam, which begins with delirium and ends in silence; for when you have attained ‘fixity’ you are dumb.
12. Sufism has two sides; ecstasy (*wajd*) and visions (*dumb*). Visions belongs to novices and the expression of such visions is *delirium*. Ecstasy belongs to adepts, and the expression of ecstasy, while it continues, is impossible.
13. So long as the novices are only seekers they utter lofty aspirations, which seem delirium even to those who aspire, but when they have attained they cease, and no more express anything either by word or sign.
14. Since Moses was a beginner, all his desire was for vision of God; he expressed his desire and said; “*O Lord show me that I may behold thee*” (7:139). This expression of an unattained desire seemed like delirium. Our Apostle, however was an adept (*muntahi*) and firmly established (*mutamakin*). When his person arrived at the station of desire his desire was annihilated, and he said; “I cannot praise thee duly.”

36. SHAIKH ABDULLAH ANSARI HEREWI (d.1089)

1. Our sorrow is everlasting, our aspiration never reaches its goal, and but our sum (*kulliyat*) never becomes non-existent in this world or the next because for the fruition of anything homogeneity is necessary, but God has no congener, and for turning away from Him forgetfulness is necessary, but the *dervish* is not forgetful. What an endless task, what a difficult road! Someone else endorses this view when he said: “Poverty consists in never being independent of poverty.”
2. All that His lovers do not suffer is entirely a probation; but in order to console themselves they have produced “stations” and “stages” and “path”, whereas God is exempt from every human attribute and relationship.
3. The path is narrow and beset by yawning chasms. Woe to him who is heavily laden with sin and walks without the light of faith.

4. In this path, be a ■■■ with a heart full of compassion. Engage not in vain doing and make not your home in the street of lust and desire.
5. Know that four things ■■■ symbols of ill luck: Ingratitude in good fortune, impatience in ill fortune, discontent with what fate ordains, and hesitation in serving fellow-man.
6. The company of a good friend is the light of the soul. The company of ■■■ ungodly person is the poison of life. A snake is preferable to ■■■ faithless friend.
7. He who knows all that happen is from Him is freed from tribulation.
8. Even ■■■ prison radiates happiness if love for the God Most High fills the heart.
9. The pilgrimage to the earthly Ka'ba is a matter of formal discipline (*Shariah*); the finding of Kaaba of the heart depends on the grace of God.
10. The earthly Kaaba is guarded by the mountain of Irfat; the temple of the heart is radiant with God's own light.
11. My God, you were kind to your friends, so they recognized you. If you had been kind to your enemies, they would not have denied you.
12. This world is not ■■■ place for enjoyment. It is ■■■ place where humanity is on trial. It is ■■■ mere crossing and not an abiding city of delight.
13. Amongst the waystations of friendship there is none higher or more exalted than contentment, nor any fruit so fine.
14. Contentment with the Lord means one is contented exclusively with Him, and nothing other than Him, allowing of no impediment self-interest or any entanglement in this world or the next.
15. A gnostic was once seen praying on the bank of the Tigris. O Lord! I am thirsty! Yet he passed on, not drinking. So great was the absorption of that great man in the Causor that he couldn't be bothered with intermediate causes. Absorbed in contemplation, he was neither the Tigris nor its water.
16. Intimacy is comfort and tranquillity through being close to the Beloved. Herein the sincere disciple hears the promise, the gnostic discovers a sign, and the lover gazes upon the Beloved.

17. Awe is the station of the pure once and the degree of the *awtad*. ■ is ■ fear which comes from what you see yourself, while other fears come from what you hear about. If the breeze of intimacy does not follow it, a person's soul cannot bear it. This usually occurs in a moment of ecstasy, as when Moses swooned on Sinai.
18. Stability of the disciple is that in which his sights are set correctly so that he is set upon his way. Stability of the wayfarer is that in which he arrives at proper detachment of everything other than God. It is a flash of unveiling and purity of state. Stability of the gnostic is that in which he attains presence, beyond the veils of seeking, in the garb of the light of Being.

37. ABU HAMID AL-GHAZALI (d.1111)

- The rule of the Sufi is that poverty (*faqr*) should be his adornment and patience his ornament and satisfaction (*rida*) his steed and Trust his dignity.
- To be ■ Sufi means to abide continuously in God and to live at peace with men. The right attitude toward fellow-men is that you should not lay burdens upon them but rather burden yourself according to their desires. Treat other as you would like to be treated, for the faith of God's servant is not made perfect unless he desires for other what he desires himself.
- God alone should be the object of love and worship for the mystics. For him the essential qualities of a Sufi are: "His heart is free from defilement and from distraction, because of his love for his Lord, and he looks toward Him and his inmost self, committing all things to Him and having fellowship with Him. He does not rely upon anything, nor does he have fellowship with any save Him whom he worships, preferring God to all else.
- Ghazali regards God as immanent in his Sufi system in spite of his faith in ■ Transcendent God.
- I turned my attention to the way of the Sufis. I knew that it could not be traversed to the end without both doctrine and practice. It requires overcoming the appetites of flesh and getting rid of its evil dispositions and vile qualities so that the heart may be cleared of all but God. The means of cleansing it is *dhikr* and concentration of every thought upon Him.

6. What is most peculiar to Sufis cannot be learned, but can only be reached by immediate experience, ecstasy and inward transformation.
7. How great is the difference between knowing the definition, causes, and conditions of drunkenness and actually being drunk. The drunken man knows nothing about the definition and theory of drunkenness, but he is drunk; while the sober man, knowing the definition and the principles of drunkenness, is not drunk at all.
8. Eternal Truth can be realized at a stage when the seeker abandons the sensual world which is unreal.
9. The visible world is to the world invisible ■ the husk to the kernel, as the outward form and body to the spirit, as darkness to light, and as the ignoble to the sublime. Therefore invisible world is called the World Supernal and the Spiritual World and the world of Light. He who is in that world above is with God and has the keys of the unseen.
10. I was convinced that there could be no hope of gaining happiness of the next world except by complete devotion and the subjugation of the sensual desires arising in the carnal self, and that the chief thing of all is to cut the heart off from attachment and to this world and to turn aside from this transient abode, and to turn in penitence toward that which abides for ever, and to devote oneself entirely to God.
11. You ought to know yourself as you really are, so that you may understand of what nature you are and whence you have come to this world and for what purpose you were created and in what your happiness and misery consist. For within you are combined the qualities of the animals, and the wild beasts, and also the qualities of the angels, but the spirit in your real essence, and all besides it is in fact, foreign to you. So strive for knowledge of your origin, so that you may know how to attain to the Divine Presence and the contemplation of the Divine Majesty and Beauty, and deliver yourself from the fetter of lust and passion.
12. Ghazali speaks of his inward transformation:

*"Once I had been a slave: Lust was my master.
Lust then became my servant, I was free:
Leaving the haunts of men, I sought Thy Pressure,
Lonely, I found in Thee my company."*

13. Man loves God, because of the affinity between the human soul and its Source, for it shares in the Divine nature and attributes, because through knowledge and love it can attain to eternal life and itself become Godlike.
14. God is to be loved for His ~~own~~ sake because "green things and running water are loved for themselves, not for the sake of drinking the water or eating the green thing."
15. Love for God means soul's contemplation of Divine Attributes. God grants the vision of His Divine Qualities to His friends (*auliya*) and hence His lovers love him because He wants that He should be loved.
16. It cannot be denied that where Beauty is perceived, it is natural to love it and if it is certain that God is Beauty, He must be loved by that one to whom His Beauty and His Majesty are revealed.
17. Ghazali describes a spiritual state when God says to His lover: "He who sought Me in Truth, found Me and he who sought any other, found Me not. Come, then, to partake of My grace and My kinship and sit down with Me and enter into communion with Me and I will hasten to satisfy your love. I have created the hearts of those who long for Me, from My light, and I have glorified them, with My own glory.
18. Intellectual knowledge relates to rational inquiry about truth. Divine knowledge (*gnosis*) is personally experienced by the Sufis in their mystical ecstasy. The *gnosis* goes far beyond the knowledge of the learned, for it enters the hearts of the Prophets and the saints direct from the Creative Truth Himself, nor can it be comprehended except by those who have experience of it. *Gnosis* is revealed by God Himself in the heart of the chosen few so that He can unite them with Him. i.e., they are illumined by the radiance of their knowledge of Him.
19. By contemplative knowledge we mean that the veil is raised, that the Divine Glory is revealed ~~so~~ clearly that it cannot be doubted and this would be possible to man if the mirror were not dimmed by rust and impurities due to the defilement of this world.
20. Glory be to Him, who is concealed from sight by the brightness of His light. If He had not veiled Himself with seventy thousand veils of Light, the splendors of His Countenance would surely consume the eyes of those who contemplate the Beauty which is His.

21. All that we behold and perceive by our senses bears undeniable witness to the existence of God and His power and His knowledge, the rest of His attributes, whether those things be manifested or hidden.
22. Gnostic realises whatever occurs to him is done by God alone. He is not conscious of 'otherness' in any form. This takes the seeker, to the mystic stage of the *fana*, i.e., absorption of the soul in God. Perfect absorption means that he is unconscious not only of himself, but of his absorption. He says: when the mystic enters into the pure and absolute unicity of the One and into the Kingdom of the One and Alone, mortals reach the end of their ascent, and there is no ascent beyond it.
23. I saw that the only condition of success was to sacrifice honors and riches, and sever the ties and attachment of worldly life. I only thought of self-improvement and discipline and of purification of the heart by prayers in going through the forms of devotion, which the Sufis taught me. Sufis are the true pioneers on the path of God.
24. God is self-existing, being neither substance nor body nor accident. That the whole world is made of substance, accidents, and bodies and consequently He resembles nothing and nothing resembles Him.
25. Human nature in fact testifies that it is subject to the Will of God and governed in accordance with His laws.
26. God has created his creatures in darkness and then He shed upon them His light. It is by the help of this light that the search for truth must be carried out.
27. To believe in the Prophet is to admit that there is above intelligence a sphere in which are revealed to the inner vision truths beyond the grasp of intelligence.
28. The highest faculty in ■■■ is reason which fits him for the contemplation of God. If passion and resentment and doubt master reason the ruin of the soul follows.
29. The real light is He in whose hand lies creation and its destinies. Thus the whole world is all filled with the external lights of perception and the internal light of intelligence.
30. Scientific knowledge is above Faith and Mystic experience is above knowledge.

31. It is the mark of saintship to show compassion to all God's servants, to be pitiful towards them and to fight for them and with them against the forces of evil.
32. It is incumbent on ■■■ to dive deep into the sea of love; if the wave of love lands him on the shore of favour, he had attained the highest achievement.
33. It is difficult to save from wickedness unless lustful glance is protected.
34. It is better to disclose good deeds of others and connive their evil acts.
35. When you get up in the morning, start your day with the glorification of the Most Glorious.
36. Aspirant of worldly indulgence is like ■ person who drinks saltish water of the sea. The more he drinks, more his thirst increases.
37. Ulema of his era are the savants of the world not of the religion and faith.
38. To overcome appetitive desire, is quality of the angels and to be overpowered by them is the trait of animals.
39. The best device to get vigilant awareness in prayer is to keep in view the meanings of what you recite.
40. Heart can never be radiant by Divine light unless ego and carnal desire, by undergoing austerities and mortification, become subservient to *Shariah*.
41. Savant's desire of worldly gains is more disastrous than ruses of Satan.
42. To cast glance at ■ beautiful man is totally unlawful may it be lustful or unlustful.
43. To revile the calamities and turmoil of the world is equal to assalt God with bitter abuse.
44. Be moderate in our worship of Him. Shun heaviness but be consistent.
45. Don't develop relationship with the rich and kings who are renegade of deserter and deserted of *Shariah*.
46. Attain knowledge—that knowledge which creates awareness of your inmost being.
47. To feed as ascetic is worship and to feed ■■■ evil-door is to help sinful.

48. That feast is worst in which rich people are invited and the poor ignored.
49. Never accept invitation of the innovator, oppressor, sinful, and conceited.
50. Tongue engaged in *dhikr*, heart immersed in thankfulness and loyal wife are great boons.
51. To be patient over misbehavior of woman, to fend her needs and to keep her observant of *Shariah* are the best of worship.
52. To earn lawful livelihood for household, is the task of *abdal*. To bring them up teaching good mannes and best of conduct is greater holy war.

38. RUZBIHAN BAQLI (d.1209)

1. Unveiling is the mystical perception of the saint but not through abstract or philosophical knowledge, but it is a vision clothed in form especially human form. It is cognitive but apparitional revealing knowledge through divine light.
2. Not a day or night has gone by me, by God, during all the time extending up to now, when I am fifty-five years old, without an unveiling of the hidden world.
3. I was in my youth and in the days of my intoxication extravagance and excitement that unveiling of the angelic world and the manifestation of the wonders of power took place in my heart, spirit, conscience and intellect.
4. I swam in the primordial and ultimate oceans, in eternity and subsistence, and I discovered the unveiling of the Essence and Attributes which deaf stones and lofty mountains cannot endure.
5. Sainthood and prophethood are twins in gnosis i.e. the oceans of sainthood and prophethood interpenetrate each other.
6. From the Throne to the earth is the creation of God Most High; everything but his existence is his action. He brought them into existence from pure non-being.
7. What is common to all the divine Attributes is that they are modes through which the Essence can interact with the temporal world. The Attributes of God can be divided into two types: Attributes of Majesty that mediate the power and wrath of God, and Attributes of Beauty that convey the grace and mercy of God.

8. The “Throne” (*arsh*) and “Footstool” (*kursi*) should be understood symbolically as referring to God’s absolute authority. In any case, the Throne is the loftiest thing in the created Universe, the apex of the cosmos, the point through which the divine nature manifest to creation. ■ floats upon the water of the highest firmament, and it radiates lights that attract the spirits of the saints to their divine source.
9. The angelic realm of the gnostic is his heart, in which is the world of God, the wonders of God, the rarities of His secrets, the grace of His lights, the manifestation of His Essence and Attributes, and the forms of His actions.
10. God gave me to drink wines from his presence. wines that I am unable to describe.
11. I saw in the hidden world, ■ world illuminated from ■ shinning light. I saw God in the clothing of Majesty, Beauty and Glory; he poured me a drink from the ocean of affection, and he honored me with the station of intimacy.
12. Prophet Muhammad(PBUH) is the highest of authorities, the intercessor for humanity, the cosmic light that is the closest thing to divinity and the model of the ecstatic Sufi master. The light of Muhammad (PBUH) is surrounded by the light of God, which is the primordial (*azli*) light.
13. All the prophets and angels are veiled in the ocean of the spirit, but Muhammad (PBUH) is beyond the veil so that he alone can ■ God without veil. His proximity to the Divine presence is the outpouring of light from His Light.
14. Prophet Muhammad (PBUH) is the master initiator of the Sufis. He is the leader of ecstatic rituals, performing symbolic actions as the celestial winebearer.
15. I saw one night ■ great ocean and the sea was of red wine. I saw the Apostle sitting cross-legged in the midst of deep ocean, drunk, and in his hand a cup of wine from that ocean which he drank. When he saw me, he ladled out a cup of wine and gave it to me to drink.
16. Of all the other prophets besides Muhammad (PBUH), it is Moses who plays the role of most significance for the Sufis. Moses, known as the speaker with God, is a paradigmatic mystical figure because of his dramatic confrontation with God ■ Mount Sinai.

17. In the ocean of divinity, God hid from me and put me in oceans like the air, having ■ dimensions. The might of God encompassed me. I saw myself in these oceans like ■ drop, with no left or right no before or behind, no up or down.
18. I saw nothing but glory upon glory, power upon power, majesty upon majesty, might upon might, greatness upon greatness, eternity upon eternity, post-eternity upon post-eternity. Then he said, "From the wombs of the hidden, this is endless eternity and perpetual subsistence."
19. Knowledge of God is a (*marifat*) is ■ process of unveiling in which the veils of created nature are successfully ripped away until the divine Essence stands revealed. Divine manifestation takes place through visual theophanies of the Attributes and Actions, and when God bestows these qualities on ■ human beings, this manifestation bestows on humanity a clothing with divinity.

39. KHWAJA FARIDUDDIN ATTAR (d.1220)

1. If you have power of discernment join the company of *dervishes* and become one of them. Love for the *dervishes* is the key which opens the door into Paradise. Those who hate them are worthy of condemnations, i.e., they are accursed people.
2. The *dervish*'s garment is nothing but a patched frock and he is not led astray by worldly desires and passions.
3. Until a man treads his carnal-self (*nafs*) underfoot, how can he find the way to the Abode of Light.
4. He who walks on the mystic path, has no longing after fine palaces and fair gardens: in his heart is nothing but the pain of yearning love of God.
5. Though you build lofty palace as high as the heavens, yet in the end you will come to be buried under the earth.
6. Be not unmindful of Eternity and set not your heart upon the transient goods of this world. Be patient in the midst of the trials and tribulations of this life and when things go well give thanks to God Most High.
7. He who desires the Palace of the King (Divine proximity) knows that it is more desirable than any other place. It is the habitation

of the soul; it is the goal of our desires, the resting-place of the heart, the seat of Truth itself.

8. The Presence of God is ■ mighty Ocean and the Gardens of Paradise, with all their joys, ■■■ but as the least drop in it. He who possesses the Ocean, possesses the drop also. Since you can find the way to the Ocean itself, why do you hasten to seek a single drop of dew? When a ■■■ has become one with the Whole what concern has he with the part? If you, O man, have found your reality to be one with the Whole, then contemplate the Whole, seek out the Whole, become one with the Whole and choose for yourself the Whole.
9. The valley of gnosis has neither beginning nor end. No other road is like the road (of mystic path) which is hidden, but the traveller in the body is different from the traveller in the spirit. The road is revealed to each one according to his capacity for that revelation. This was trodden by Abraham the friend of God, how could the feeble spider be a companion of the elephant? The progress of each will be in accordance with his spiritual state.
10. When the sun of gnosis (*marfat*) shines forth from the heaven above onto this blessed road, each is illuminated according to his capacity and finds his own place in the realm of Truth.
11. When that sun shines upon the traveller, the dustbin of this world is changed for him into rose-garden: the kernel is seen beneath the rind. No longer does the lover ■■■ any particle of himself, he ■■■ only the Beloved. Where soever he looks, he sees always His Face, in every atom he beholds His dwelling-place. A hundred thousand mysteries are revealed to him from under the veil, as clearly as the sun.
12. Yet thousands of men are lost eternally in quest of Him. Only he who is perfect apprehends these mysteries. He who is perfect succeed in this quest, and would plunge into this fathomless sea.
13. If you should attain to the Throne of Glory, do not cease ■ moment to say: "Is there more than this?" Plunge yourself into the Sea of gnosis, or if you cannot do that, throw the dust of the road upon your head.
14. If you have not attained to the joy of union with Beloved, lament for your separation from Him. If you have not looked upon the Beauty of the Beloved, arouse yourself, do not sit still, but seek

out those mysteries, destined for you and if ■ yet you do not know 'then seek them out in shame.'

15. Strive to acquire mystic gnosis, so that you may learn to know God. He who truly knows God by contemplation, realises that Eternal life means passing away from the personal self. Without this knowledge man has ■ real existence: He is not worthy to approach God, nor will he attain to the goal of his desires.
16. He alone is the true gnostic who knows God and whoever is without this knowledge is unfit to be counted among human beings. The gnostic has ■ heart full of divine love, and his actions are pure and without stain.
17. You (God) are fire, but Your fire is veiled, for in all to which You have joined Yourself, you are under a veil. You are the breath of life in both body and soul. You are the Water of Life to be found in every place. In every form You manifest Yourself, according to Your will; even in the dust are Your mysteries shown forth. You are the Creator, are seen in creatures Spirit shining through gross matter.
18. You are God in Absolute Unity and you dwell here in body and soul, for you are the Divine Essence dwelling in the midst of each one of us. O Lord! How glorious is the manifestation of Your Light! You are the Sought and the Seeker. Give me, I pray you to drink from the cup of immortality, for You are the Cup and the Wine and Cupbearer.
19. There is an ascent of the soul towards the Divine Light, with your heart and soul seek to regain Reality, nay, seek for Reality within your own heart, for Reality, in truth, is hidden within you. Cast aside the veil from existence and nonexistence, and you will see forthwith the true meaning of God's purpose. When you have cast aside the veil, you will see the Essence and all things will be shown forth within the Essence.
20. Now I am made one with you and from that union my heart is consumed with rapture and my tongue is all bewildered. By union, I have been merged in the Unity, I ■ now altogether apart from all else. I am You, and you ■ I, nay, not I, all is altogether You.
21. By union with You, I have become the perfect gnostic and now the gnostic has vanished away and I have become altogether the Creative Truth.

22. I am free from pride, passion and desire. I reveal the Divine mysteries and thereby I fill the lovers of God throughout the world with amazement and a hundred thousand creatures remain astonished ■ me.

40. KHWAJA NAJ MUDDIN KUBRA (d.1220)

1. Prayer according to *Shariah* is service, according to *tariqa* proximity, and according to *hijqa* union with God.
2. Man as a microcosm contains everything that exists in the macrocosm.
3. Man can be qualified with God's Attributes with the exception of the rank *Allah ar-Rahman ar-Rahim*. But the mystic man who reaches these points during his spiritual ascension can assimilate them in himself. These acts are perfectly real for the "heart" is a fine body that ascends through the heavens.
4. Included in the mystical journey "way of Junaid", are practices such as: constant ritual purity, constant fasting, constant silence, constant retreat, constant recollection of God, and constant direction of a spiritual Guide who explains the meaning of one's dreams and visions.
5. The traveller must also give up resistance to God's decree and refrain from prayer for reward in the hereafter.
6. Permanent concentration upon the Divine Names in the retreat leads to mystical awareness.
7. Kubra gives an exact description of the revelations of coloured light that occurs to the initiate during his spiritual training: These are dots and spots and circles; the soul passes through periods of black colour and of black and red sports until the appearance of the green colour indicates that divine grace in near-green has always been considered the highest and heavenly colour.
8. Kubra's disciple Najmuddin Daya developed colour symbolism. For example white ■ connected with Islam, yellow with *iman*, faith, dark blue with *ihsan*, red with *irfan* i.e., gnosis etc. Black is the light of the Essence, the "Divine Ipseity ■ revealing light that cannot be seen but makes see"; it is the colour of *jalal*, the unfathomable divine majesty, whereas God's *jamal*, His beauty reveals itself in other colours.

9. In the state of elevation, the mystic may be able to read heavenly books in languages and characters previously unknown to him and learn the heavenly ■■■ of things and beings in including his own eternal name which is different from his worldly name.
10. The heart possesses subtle organs of perception, which ■■■ progressively purified by the performance of *dhikr*, together with other spiritual discipline and exercises.
11. He says: "Our path is the method of alchemy. It is essential that subtle center of light be released from beneath these mountains i.e., the veils constituted by the four elements of corporeal existence. Mystical perception (*dhawq*) is brought about through existential and spiritual transformation... this necessitates a transformation of the faculties of sense-perception whereby the five senses are changed into senses of a different kind.
12. The lower soul, the Devil, and the Angels are not realities external to you. You are them. So too Heaven, Earth, and the Divine Throne are not outside you, nor are Paradise, Hell, Life, or Death. All exist within you, as you will realize once you have accomplished the initiatic journey and become pure.
13. When illuminated by the power of the seeker's aspiration and by Divine Grace, each particle of the *dhikr* (remembrance) finds its counterpart in the unseen, and attains to the corresponding vision and knowledge for like is attracted to like... So when you have a vision of sky, an earth, ■ sun, a star, or a moon, you must know that the particle in you which has its origin in that same mine has become pure.

Other instructions for the travellers of mystic path by Kubra are summed up as follows:

14. The carnal soul is disciplined by silence, for this carnal soul is an idle talker. Silence guarantees salvation from Hell.
15. If one is silent, it may be that one hears the speech of angels ■ the Prophet said: "God speaks by the tongue of "Umar and his heart."
16. He says in a similitude: "If speech is silver, silence is gold." In silence there is continuous recollection (*dhikr*) of God by heart and tongue.
17. Seclusion protects the sight from gazing with desire, hand from taking and receiving the forbidden. When the external senses are

shut off, the internal senses, which are the doors of the hidden world, ■■■ opened.

18. Fasting overpowers the carnal soul that commands evil. It resembles to spiritual being. It closes off the roads to Satan which ■■■ the veins in the body because Satan goes in the vein and skin. Fasting causes bodily and spiritual health. The faster receives aid and help, for "they seek and through fasting and prayer."
19. Recollection of "There is no god but God", is the highest of the seventy-seven signs of faith, for the Prophet said that "The loftiest of them is the testimony that there is no god but God.
20. When the devotee says: "There is no god but God," the pillars quake ■■■ the Throne of God. God says "The throne be still." And the throne says: "How can I be still, when you have not forgiven the one who has spoken?" And God says: "Be still, for I have forgiven him."

41. SHARAFUDDIN YAHYA MANERI (d.1381)

1. Belief in Divine Unity (*tawhid*) can be divided into four stages. The first is: "There is no god but God!" Here the heart is devoid of faith. This belief is hypocrisy and proves profitless in the next life. The second type is: "There is no god but God!" it enters the heart that this is so. Such belief is either conventional or is supported by rational proofs ■■■ is the case of the learned. The third type or stage is that when a person's soul is illuminated in such a way that he is able to perceive every action flowing from ■■■ single source and deriving from a single agent. This elevates the heart. It is the contemplation of Divine light that effaces creatures. He is Sufi who in this stage sees creatures and experiences the Creator in the ■■■■■ that he perceives that they all come from Him. The fourth stage arrives when the pilgrim, after austerities, self-mortification, and His adoration advances to such an extent that he sees nothing expect God in the entire universe. In His light every particle becomes concealed within his vision just ■■■ particles in the air are lost to sight on account of the brightness of the light emanating from the sun. Beyond these four stages is one known as "losing consciousness of being lost in Divine contemplation.

2. The existence of lover in the pavilion of the Beloved is ■ sin beyond comparison to any other.
3. O Brother! Sin for the servant is great calamity. May God protect us from such things! Sin in the beginning hardens the heart, which ultimately leads to unbelief and wretchedness. Don't forget the wiles of Satan and the fate of Balaam Baour.
4. Spiritual Guide should be perfect, well versed in the vicissitude of the mystic path, and firmly established in his high state. He should be a man who has experienced both the horror of God's Majesty and the delight of His beauty.
5. Mystic way is infested with one's ego, devils, men and jinn, thus making it impossible to travel along it without an experienced, holy man as one's escort. Also there are many slippery places where it is easy to fall. And one can be plagued with misfortune and dangers from behind.
6. A saint (*wali*) is a person who continuously enjoys the divine favour in all his activities and becomes one of those protected by God. Among them are four thousand "concealed" ones who do not recognize one another and who do not know the beauty of their own lofty state. They remain hidden from both themselves and the people. Then there are three hundred saints who are authorized to loose and to bind. They ■ called *Akhyar*. And there are forty *Abdal*, four *Awtad* and three *Nuqba* and two *Najeeb* and one *Ghaus*. All these holy men know each other and run administration of the world in consultation with each others. Saint does not rest content with what is miraculous, nor does he pride himself with being ■ miracle worker. The two attitudes are contradictory.
7. Saintliness (*wiliyat*) is one of the divine secret. It is not born from self-discipline, and austerities. Only saint ■ recognize another saint. If this mystery (*nur-e-wilayat*) could be made plain (open) to all reasonable men, it would then be possible to distinguish the friend from foe or the spiritual adept (*wali*) from the careless worldling. God willed things in such a way that the pearl of friendship (*wilayat*) was placed inside a shell of popular contempt and be cast into the sea of affliction, so that the seeker of this pearl dive into the bottom of this ocean of death where he will either win his desire or make ■ end of his life.

8. The foundation of Sufism is quite ancient having been practised by the prophets and the righteous. Those associated with this Tradition are divided into three groups. The Sufis, the seekers, and the dissemblers. A Sufi is a person who is completely lost to himself, exists only in God, is freed from the hold of his lower self and is conjoined to the Truth. The seeker is one who engages in the struggle with self, undergoes austerities, and disciplines himself by means of various practices. The dissembler is one who pretends to be one of the above, but is devoid of any of their qualities. The first Sufi in the world was Adam. He made a forty-day retreat between Mecca and Taif. The Holy Prophet set aside a special corner in his own mosque and from his Companions, he selected a group of about seventy people who were wayfarers on the mystic Path. They used to converse there together, while the Arab Chiefs and other Companions did not know their secret talks. When the Apostle bestowed great honour and dignity upon any of the companions, he would give him his own cloak or shirt. That person would then become a Sufi. Thus the beginning of mystic way started from Adam and its completion was found in Muhammad, the Apostle of God. (PBUH).
9. O Brothers! Mystical knowledge (*marifat*) is the seed of love. Everyone who would penetrate further into the world of mystical knowledge will become more inflamed by the fire of love and will receive great delight and preeminence from the face of the Beloved and from the sight of the Desired One.
10. It is said that a disciple should be like the earth so that his Guide may be like the sky. Sometimes he might shower rain over it and another throw warmth of the sun on it. Sometime, like cloud keep him under his shadow. Sometime fragrant breeze of his compassion and bounty refreshed him making his soil fertile and wealthy. The purpose of all this is to bring the disciple to perfection. He who is blessed, all sorts of arrangements i.e., divine favour and grace descends on him. But he who is wretched in destiny, no soul in the world can take him to the elevated rank.
11. There is a tradition current about this: "O worldly people you receive wealth, delight and recompense! O the dear friends! (*auliya Allah*) For you are afflictions and toil. Reward and

comfort are available to all, but effort and calamities are not-these are for the elect.

12. The people of mystical pursuit i.e., those who travel on the path of mystical knowledge — lost within themselves and gain awareness from their own beings. All things, whether gross refined can be sought within oneself and find signs and proofs of the knowledge of God within themselves.
13. It has been established that knowledge of the Lord is granted only through His guidance and grace. Hence it is clear that unless and until He grants knowledge, no one can perceive Him. In sum, finding God is not the result of looking for Him-it is a gift! Not everyone who seeks God finds Him, but only he to whom is given the gift of perceiving Him. Nor does everyone who gazes intently see Him; only he sees Him to whom He has shown Himself. Showing is the cause of seeing, not looking! Giving is the Cause of finding, not seeking! Many seekers have not become finders, while many who have found were not seeking. As far as seeking is concerned, all are equal.
14. O Brother! There are thousands upon thousands who have been martyred and slain on the Divine way. Many other thousands are wounded and thrown prostrate. Those well known for their intellect have been perplexed in their search for Him and those famous for their religious knowledge are searching Him at the outskirts of His Glory and Tremendousness. Those, whose eyes are radiant and heart clairvoyant, are submerged in one drop of His ocean of His Majesty or singed like sparks from the fire of His Glory.
15. The kings of this world, when they want to honour their servants confer a turban and a robe of honour upon them as well as estate. When God honours anyone, He begins by removing his turban and robe of honour. Then He makes him hungry and strips him naked. And this is the tradition of this path: "There is no return for anyone who has turned toward Him till he is slain."
16. May you have long life and victory over your lower soul! The seeker of God has no station to stop nor does he rest anywhere along the mystic path. He is forbidden to rest contentedly anywhere in either of the two worlds-as it has been said: "Rest is forbidden for the hearts of God's friends!" if is not possible to

find the Desired One in this world ■ the next in such ■ way that the heart is freed from the pain of seeking Him.

7. The sign of sincere disciple would be that he chooses what is not easy, what is little known, the life of solitude, the occupation of a *dervish*, and takes pride in these things! The Lord of Universe (PBUH) despite having attained highest exalted rank and degree, besought the Lord of Glory saying: "O God, grant us poverty in both life and death, and on the Day of Resurrection, raise us up in the condition of the poor."

8. The wayfarer of the spiritual path has to face fear and hope many thousands times, and thousands of descents and ascents, torments and griefs and many other such like things to undergo. If a spiritual master comes upon the scene, he will have a particular remedy at hand for all the various causes of trouble; he will know the serum for every sickness. His arrival makes the way easy.

9. The first step from the disciple is to observe the sacred law (*Shariah*) Then the mystic way (*tariqa*) will show its face to him. This is the way to the heart. When he has observed all the demands of this way, then he can again be confident that the veil covering his heart will be removed and the meaning of Truth, which is the way to life, will be shown to him. The Mashaikh have enumerated four stages on the way of God for the travellers. The first stage is the temporal world, second the angelic world, third is the world of power (*jabrut*), and fourth is the world of divinity (*lahut*).

10. O Brother we are confronted with such ■ *Jabbar* and *Qahar* (The compeller and the Dominant) that even the eight heavens can be changed into a hell and hell can become ■ paradise. A church can be changed into Kaaba, and Kaaba made of ■ idol-temple. To His power, both ■ equal. Be fearful and trembling all the times. Be afraid lest ■ hand of rejection might emerge from hidden without reason. His wrath and grace need no reason. His grace seeks someone polluted in sins in order to wash him with the water of forgiveness and thus his heart attains purity. On the other hand, His wrath seeks someone pure, in order to blacken his face with the smoke of separations, so that the purity of the king of wrath might be made manifest apart from causes. On one occasion, He brings forth a prophet from beneath the skirt of ■

wicked man. On another occasion He draws forth ■ wicked man from beneath the skirt of ■ prophet.

21. I asked: "What is my sin?" He said: "Your being in front of My Being is the greatest sin."? O Brother you should repent for your sins. The gnostics say ■ must repent for his devotion like the sinner over his sins.
22. Righteousness is God's sword upon the earth. Whatever it touches, it cuts to pieces. *Sidk* means to see the Causor (Agent) and not to affirm the cause. The present world is the abode of calamity; the next of pleasure. I would not spend a grain of barley to acquire either! Mischief is for this world, honour for the next: I am free of both, belonging to neither!
23. Bliss and misery are two treasures of the Lord. The key to the former is submission, while the key to the latter is sin. The ■ who is fortunate has been blessed from his mother's womb. Such ■ person is given the key to bliss. The one who is unfortunate has been born accursed. Sin is the key to misery.
24. All the honour, dignity, and wealth of ■ servant lies in his devotion to the Almighty while all baseness, torment and losses are derived from sin. All nearness to His Presence depends on submission, all punishment on sin. All those who are thrown down are thrown off the path of sin; while all those who ■ raised aloft are raised up from the path of submission. One who for seven hundred thousand years was devoted to worship in a holy place (celestial world), his rosary constantly in his hand, forever purifying himself, was thrown down simply because he refused to prostrate, with the result that he was never able to rise up again. But the dog of the companions of the cave, simply by association, was so lifted up as to be incapable of falling. "*This is the decree of the great, wise God* (41:12).
25. O Brother! We have become fuel of the hell, joining the company of Nimrod and Pharaoh. We have fallen asleep dreaming foolishly about overselves. The effect of heedlessness on the hearts of man is greater than that of hell on the unbeliever.
26. O Brother, the world is not resting place. An idol (human) made of water and clay has been destined to be thrown onto the field of calamity. If he eats to his fill, he grows drowsy. If he is hungry, he grows mad. If he is asleep, he is like ■ dead man. If he is awake, he is perplexed. Indigence and helplessness are his

inevitable qualities. If he seeks mystical knowledge of God (*marifat*), the reply comes: "*They do not honour God with the honour due to Him.*" (6:92) If he is engrossed in His worship, it is said: "*They have been given ■■■ other command then to serve God with great sincerity!*" (98:5) If a ■■■ ceases to pursue either gnosis or service, it is said: "I did not make jinn and men except to worship Me!" (51:36) If he becomes heedless, he is frightened with, "*Know that he grip of your Lord is very tight!*" If anyone seeks intercessor, the order come: "*No one can speak except he whom the Merciful permits to speak and He will declare what is right* (78:18) *If you desire any rank in your heart,* it is said: *He knows the hidden secrets of the heart!*" If someone flees and goes into hiding, it is said: "*There is no place to which he can escape!*" If he continues to flee, calamity befalls him: "*All have to return in His direction!*" If any one despairs, it is said: "*Do not despair of God's mercy!*"(39:53) the gnostics have said: "*We entered this world in ■ condition of anxiety, passed our days in astonishment and, with ■ cry we left.*"

27. O Dear! Live in this world brokenhearted and miserable. When Moses asked God: "O Lord where should I search You?" The answer came: "*In the heart which is broken by the hand of destiny.*"

42. SHAMUSUDDIN TABRIZI (d.1248)

1. Shams is far less concerned with ritual and jurisprudence than with his mystical intimations. He says: "Your preoccupation should be to know "Who am I, what is my essence? And to what end have I come here and where am I headed and what are my roots and what am I doing this very hour and what is my focus?"
2. Shams desires to find the companionship of a true saint: "I implored God to allow ■■■ to mix with and be a companion with his friends (*saints, auliya*). I had a dream and was told, "We will make you a companion of a saint." I asked, "Where is the saint?" The next night I ■■■ told in a dream, "He is in Anatolia (Rum)." After ■■■ while I had another dream and ■■■ told, "It's not yet time. All things come in the fullness of time."
3. Shams claims for himself the status of a Owaysi Sufi, ■■■ whose spiritual illumination ■■■ not though ■ teacher, but directly

from God: “Everyone talks of his own Shaikh. In a dream the Prophet, (PBUH) gave ■■■ ceremonial cloak (*kherqa*), not the kind that will wear out and rip after a few days and fall in the bath house and be washed of dirt, but ■ cloak of converse (*sohbət*), not ■ converse that can be comprehended, but a converse that is not of yesterday, today or tomorrow.

4. As a result of this innate spiritual intuition, Shams does not easily submit to the authority of spiritual teachers: “I’ve seen many special *dervishes* and spent time in their company; through what they say and through their behavior, the true ones are distinguishable from the impostors. My meek heart will not incline to them unless they are extremely praiseworthy and special, not will this bird peck at every seed.”
5. Shams sets out in search of someone after his own nature to be his spiritual companion: “I can talk to myself. I can talk with anyone in whom I see myself... I wanted someone of my own type to make into my *qeble* (the direction one faces is prayer) and turn to, for I have grown tired of myself? Do you understand what I mean by having grown tired of myself? Then, having turned into a *qeble*, he would understand and comprehend what I am saying.
6. Shams never found exactly the Shaikh he was looking for, but he did come close to finding in Rumi the kind of spiritual companionship he desired. Since leaving my hometown, I have not seen a single Shaikh. Mowlana is ■ fitting Shaikh, if he would agree, but he doesn’t give out ceremonial cloaks (*kherqa*). If they come up to him and oblige him, saying, “Give me a *kherqa*, shave off my hair,” he does so under duress. This is quite different from someone who says, “Come, be my disciple.”
7. Shams object of the title “Emperor of Mystics” (*Sultan-al arifeam*) applied to Bayazid Bistami. He poses the following questions: “How can I call him “The Emperor of Mystics”? He’s not even a prince! What about following Muhammad? What about following in form and in meaning? I mean, the same light and brightness of the eye of Muhammad should become the light of his eyes, Muhammad’s eyes should become his eyes, and take on all his qualities.
8. The *dhikr* of the tongue is of little account. Abayazid wanted to express *dhikr* that was in his heart through his tongue. As he was

drunk, he said, "Glory be to me." One cannot follow the Chosen One (Muhammad) in drunkenness. He is beyond drunkenness. In drunkenness one cannot follow with awareness. "Glory be to me" is fatalism (*jabr*). Everyone has sunk into fatalism.

9. Shams said, "Knowledge is for attaining the Known." Knowledge that takes you not beyond yourself such knowledge is far worse than ignorance. Rumi was amazed by this and fell before the great man and ceased his teaching.
10. Shams alludes to an interval of fifteen or sixteen years between the present and his first meeting with Rumi. He has perceived a special quality in Rumi, but felt he had not yet attained the level of spiritual maturity which would make him receptive to Shams. He says: "I don't mix much with anyone. Even with one so great (*sadr*) that though you sift the whole world you won't find another like him, sixteen years passed during which I said only 'hello' and he left."
11. Shams tells Rumi that he must practice mysticism, not just read about it. Eventually Rumi turns away from his book learning.
12. Whatever problem the people of this quarter pose, they find me with a ready answer for every one of their difficulties. My words provide answer upon compelling answer. For each one of their question are ten answer and proofs, graceful and sweet, not recorded in any book. Mowlana says: "Since I have become acquainted with you these books have become lifeless in my eyes."
13. Shams praises Rumi. But if Rumi illuminates the common people, that is only because he reflects the light which Shams shines upon him: "Well, how could I offend you? I am fearful to kiss your feet, least my lashes scratch them. Union with you is most precious. Alas that life will not last. I wish I had a world full of gold to bestow upon union with you."
14. Shall I speak without any hypocrisy or not? This Mowlana is like moonlight. The eye cannot take in the sun of my being, but it can take in the moon. The extreme brightness of the rays make the eye unable to tolerate the sun. The moon cannot reach the sun, unless the sun reaches out to the moon. The sun faces Mowlana because Mowlana faces the sun.
15. Referring to the heroes of Sufism, Rumi once tells Shams, "You are my Zu al-Nun, Junaid and Bayazid"; he is also the Pride of

the Saints (*Fakhr-e owlia*). Rumi variously invokes him ■ the Sun of the Age, the Pride of all Tribes, King of Truths and Mysteries, the Essence of the Essence of Faith, the Special Elite Mystery of God, a Divine Manifestation, Messenger of the Placeless, the Point of Eternal Spirit, the Light of Mohammad, the verse of Insight, Absolute Spirit, and the Epitome of Existence...

16. Shams is “The Lord of the lord of the lords of truth” and “the chief of the lord of lords.” (Rumi)
Shams Tabrizi discourses on the different aspects of Islamic mysticism as follows: Blessing of God: “Blessing is excess, so to speak, an excess of everything. Don’t be content with being a *faqih*, say I want more-more than being a Sufi, more than being a mystic -more than each thing that comes before you.”
17. On joy, sorrow and same: “Joy is like pure clear water; wherever it flows, wondrous blossoms grow...Sorrow is like black flood; wherever it flows it wilts the blossoms”. Of *sama*, Shams says: “The dancing of the men of God is elegant and delicate. It’s like a leaf flowing on the water’s surface. Inside like a mountain, a whole range of mountains, and out side like straw”
18. On the shaykh-disciple relationship: “What is Shaikh’s being? Being. What’s a disciple? Non-existence. Until ■ disciple ceases to exist he is not a disciple. Though they may be possessed of learning, yet they change from state to state. You should know that all this learning bears no relationship to the interior, for the inner power makes this request: “No, let me see it!” It does not accept any one’s report.
19. I have no business with the common folk of the world; I have not come for their sake. Those people who are guides for the world unto God, I put my finger ■ their pulse.

43. MAULANA JALALUDDIN RUMI (d.1273)

1. God is One-the Absolute and Perfect Unity. God reveals Himself in ■ plurality of forms, i.e., the created beings of the universe. God and His acts of revelation cannot be known through rational knowledge. It is through ‘*kashf*’ ■ revelation in the heart that the mystic attains complete knowledge of God.

2. In His Essence, God has ■ form or colour. He has no like or opposite. He is Self-subsistent. Referring to Divine Essence, Rumi uses the symbol of the Sun the central spiritual Sun which is the source of life and light.
3. God calls Himself by different names for our benefit. He calls Himself *Basir* (Seeing) *Sami* (Hearing) and *Alim* (Knowing) so that we may do no evil, speak ■ evil, think no evil. His name *Jabbar* (Almighty) is meant to inspire us with humility.
4. God also has conflicting names. He is not only *Hadi* (Guide), but also *Mudhill* (Misguide), Pharaoh and Moses both worshiped God, executing His will, as decreed by Him. But whereas Moses was guided aright by Him, Pharaoh lost the way. The Divine will that illuminated Moses darkened Pharaoh. Iblis, who was predestined to lead men astray, invokes God by the name *Mudhill*, and manifests this predestined trait in all His actions.
5. Allah is God. He is transcendent as well as immanent, and yet is beyond description. The world is an objectification of His countless attributes, and is permeated by His Essence.
6. *Tawhid* is to burn oneself before the Beloved (God), to melt away one's existence in that Existent who nourishes and sustains existence, as copper melts away in the elixirs.
7. As transcendent. He is the inward (*al-batin*), and as immanent. He is the Outward (*al-zahir*).
8. The reason for creation was God's desire for Self-manifestation from which not He, who is Self-sufficient and needs nothing, but the creation would gain. In Diwan, Rumi says: God said to him : O temporal man, I was a hidden treasure, I thought that, that treasure of kindness and munificence should become manifest.
9. The creation of the world is the manifestation of the Essence in the form of attributes which are one with the Essence and yet distinct from it.
10. The human soul is Divine in essence. It grieves for its painful separation from its original source, i.e., Divine Being. The soul craves for an early union with God and passes the various stages of 'tariqa' or the spiritual journey Rumi says the soul enjoys the spiritual state of 'baqa' i.e., the subsistence in God after realization of the stage of 'fana', or the soul's passing-away in God. In 'baqa' the soul persists and moves in God. The soul of the Sufi retains its spiritual states which means to be lost in the

universal Soul like the stars which exist in day time though they are invisible to the human eye because of the brightness of the sun.

11. The process of evolution does not end with man. He can rise to angelhood and to countless still loftier stations before perfect. The Perfect Man alone reflects all the Divine attributes. God made him in His own image, and He made the creation in his spirit. The Perfect Man is not only the origin of the creation, but also its object. It is through him alone that God can see His Self-manifestation, as no other created thing reflects His attributes in full as does the Perfect Man.
12. The Perfect Man i.e., Muhammad (PBUH) is the Logos (the world Soul). He is pure light fashioned by God from the Majesty of His Essence. In him, the eternal world of God was revealed. He is the mirror of God and God is his mirror. He is the direct reflection of God's eternal knowledge. The Apostle said: "I was a Prophet when even Adam was yet in water and clay." He was the first Prophet in eternity. He has also said: "I am the light God and all things are of my light; which is the first manifestation of the Divine Essence. He is both Microcosm in his outward form, and the Macrocosm in his essence. He is brimming with the Light of God, and his heart, his inward consciousness, is the real mosque in which He is worshipped.

He possesses all the Divine attributes and rejoices in the life of Divinity. He is the omnipotent and the omniscient being. His will is the will of God. Hence, he is to be considered as the '*Khalifa*' or the vicegerent who rules over the creation. He is the *Qutb* or the Pole of the universe. As a Perfect Man, he is a connecting link between God and His creation. His heart is *Arsh* (the throne of God) and his reason is '*Qalam*' (the Pen of God). The Perfect Man is the goal towards which all the creation moves. Rumi considers him to be the Prophet or the true saint i.e., fountainhead of spirituality. The only difference between the Prophet and the true saint lies in the degree of spiritual perfection.

The Perfect Men has two figures, one in this world, and the other in heaven. His one mouth is discoursing with people on religious matter, while the other mouth is discoursing with God. His outer ear is apprehending what he hears here, while his

spiritual ear is taking in the mysteries of the creative command 'Be'.

13. Every moment we are dying and returning to Him. Every moment, the world is renewed, though, to us, because of the swiftness of its renewal, it appears continuous. If we are not aware of the constant renewal of the world, it is because the renewal is of like by like (*tajaddud-i-mithal*) and the change is too rapid for our perception.
14. Rumi developed the theory of spiritual evolution. According to him, the universe is nearly in external form of One Reality. God says: "I produced the mirror whose face is the soul and whose back is the universe."
15. According to Rumi, the evolution starts from Divinity and ends with Divinity proceeding in a circular movement. He says: "From that time when you came into the world of created beings, a ladder was set before you, so that you might pass out of it. At first you were inanimate, then you became a plant; afterwards you were changed into an animal: why should this be hidden from you? At last you became man, possessed of knowledge, intelligence and faith. When you have made your journey from man you will become an angel. Then be changed from the station of an angel: pass into that mighty deep: so that the one drop may become sea, which would hold a hundred seas of Uman."
16. Predestination is a fact, as all action is willed and decreed by God. Free will is also fact, as ■■■ reflects the attributes of God and one of them is free-will. What is predestined is hidden from us. It is only by use of free-will and exertion that we can come to know what is predestined. The Divine destiny brings us not only what may seem evil, it also brings us good and proves a blessing in the end. But Free will and predestination do not annul man's power of choice. The Pen has dried after inscribing that justice and injustice are not equal in His sight, that good and bad are distinct, that bad and worse ■■■ different ... gratefulness and ingratitude ■■■ not on the same plane. The Pen does not allow the reward of the righteous to be lost. Recompense is inescapable. Good befalls the good and evil the evil. When Divine comes, no device can free us from its toils. As the Prophet said, when it comes, the widest expanse become narrow, and our eyes are veiled.

17. The character of affirmation (*bala*) *Day of Alast*, was different. Rumi divides three classes of soul: those of infidels, the orthodox and of the prophets and saints. He says that the affirmation of the infidels came with reluctance. They bow down only for fear of damnation, not for the sake of God. They remember nothing of their pledge and the speech of God. They are lust-blinded and heedless of God. The affirmation of the orthodox was based on faith- to worship Him. They may gain peace & happiness here and spiritual delight in the next. The Prophets and saints are heedless of Paradise and Hell. They seek God Himself and nothing else. They love and adore Him.
18. The purpose of evolution is union with God, the one grand principle that guides the evolutionary process is love. Love created this creation. If God had no love for the creation, He would not have created it. It is love now that is acting as the impelling force in the soul and calling it back.
19. Love demands something dynamic; it needs the dynamism of the sacrifice of self. It is waves of love that turn the circling heavens. But for love, the world would be frozen dead.
20. God loves all His creatures, particularly man, who alone in the creation reflects all His attributes. Coming from God, his soul longs to return to Him. The very origin of its love is in His love. He loves them, and they love Him. His love precedes man's love for Him. If man searches for God, it is because God searches man.
21. Love of God is the only ~~man~~ of Sufi's return to his eternal destination of *al-Haqq*. Love discloses the secrets of Reality and it is through love that the mystic's soul seeks perfect identity with God. Besides, love is a great unifying force in religion. The lovers of God seek unity and harmony among different beliefs and creeds.
22. The fact that love is an attribute of God is confirmed implicitly by numerous Quranic verses in which God is said to 'love' something. He said: "I desired (or loved) to be known, so I created the world. Likewise, it was His love for the holy Prophet (PBUH) which made Him say: "But for thee, I would not have created the celestial spheres." Hence God's love for manifesting the Hidden Treasure through the prophets and saints was the motivating force in His creation of the universe. But this love

cannot be found in erudition and science, books and pages whatever is discussed by people—that is not the way of lovers. What you have said or heard is the shell. The kernel of love is a mystery that cannot be disclosed.

23. Love is the water of Life and will deliver you from death. Love is the bottomless sea of life-everlasting life is the least of its gifts. Love is God's *Buraq*, put it to the gallop. Love's light transmutes the copper of your existence into gold. Love is that flame which, when it blazes up, burns away everything except the Beloved.
24. Rumi recommends a life of action and taught that God loves those who live an active life. Man is free to choose between light and darkness, heaven and hell, good and evil. Deeds are evaluated from the standpoint of reward and punishment.
25. In every age after Muhammad (PBUH) a saint arises. He is the Mahdi (Guided one) and the Hadi (Guide); he is living *Imam*. He is the supreme saint. The *Qutb* and Universal Reason is his Gabriel.
26. The *Qutb* is the head of the Sufi hierarchy and has dominion over the visible as well as the invisible world. The saint that is lesser than he, is his lamp, and ■■■ still lesser is the lamp *niche* which receive light from the lamp.
27. The saints generally remain hidden; they have no visible marks by which they can be recognized, except that the mystic knows them when he sees them. The animal soul cannot see them. 'Below' and 'above', 'before' and 'after' are attributes of the body, but the radiant spirit of the saints is above all spatial relations and is hidden from the eye of 'flesh'. In order to see the saints, ■■■ has to open his inward eye with the Light of God. Spirit life can be seen only by the eye of spirit. The ordinary eye is only blinded by that Pure Light.
28. The *nuqba* and the *abdal* form a part of the invisible hierarchy of saints who govern the universe. They are among the officers of the Divine Court.
29. God has friends who move about wholly hidden and are unknown ■■■ earth; even the *abdal* do not hear their names. They possess spiritual dominion and are celebrated in heaven, and they and their miracles ■■■ in the sanctuary of God. *Qutb* is the axis

on which the entire existence, including the celestial spheres revolves. His soul is the mirror of the Divine Essence.

30. Saintship is not acquired by self-discipline; it is determined essentially by pre-election. God elects in eternity those who will inherit the scripture read it and establish worship. In other words, God first elects the righteous and then causes them to inherit the knowledge and love of God. No class of the people of God is more sublime and illuminated than this class, for they are acquainted with the mystery of Determination (*sirru l-qadar*).
31. Except for the apostolic mission of the prophet, there is hardly any difference between the prophet and the saint. Saintship is the inward aspect of prophecy, so that every prophet is ■ saint, but saint is not a prophet.
32. The aspirant after repentance may be initiated and guided by a *Pir* who possesses knowledge of God, have trodden the Path and is well acquainted with its twistings and turning and how to overcome them. Knowing the inward state of his disciple, he transmits the light duly proportioned in intensity to the disciple's receptive capacity.
33. According to Rumi, the *Pir* (spiritual Guide) need not be present in person or even be living to guide disciples. He may be remote in space and time. His light and spirituality can guide love aspirants without any formal initiation.
34. But a living *Pir* is not easy to find. Rumi says as many Adam-faced devils exist, we must not give the hand of discipleship to every hand. The genuine *Pir* is not mere beard and patched frock, not one who uses golden words stolen from a genuine *dervish*, or indulges in miracles that are plain magical feats. All his performance is calculated to spellbind and deceive simple people for his own selfish end. He is a hypocrite by any standard and we must not fall into his trap.
35. The disciple should never think of testing his *Pir*, since he has passed all tests and is aware of his pre-election and sainthood.
36. The idole of the carnal self (*nafs*) is the mother of all idols. The idol without (outer) is only ■ snake, but that within (inner) is ■ veritable dragon. The conquest of the inward enemy is far more difficult than that of the outward enemy.
37. Our baser self is truly a part of Hell, and like all parts, it has the nature of the whole. It has praise of God on its lips, the Quran in

its right hand, but dagger and sword in its sleeve. Every instant, ■ deceitful action outrushes from the fleshly self, and in every deceit, ■ hundred Pharaohs and their hosts are drowned; ■ single deceit catches and destroys the mightiest of men.

38. Not only is the carnal soul Hell, or ■ dragon that its flame not even the waters of the Seven Seas can quench, but it makes ■ morsal of a whole world and devours it, and still unsatiated, its belly cries out: "Is there any more?" Hell and destruction are never full.
39. We must go through the fire of self-mortification and purge ourselves from self's pollution.
40. Light of God sustains the entire creation, and is 'the master light of all our seeing' on all levels of being. Even the gross senses and the outward world of sense-objects are illuminated by that light.
41. Nothing is of greater merit in this world of afflictions than a good disposition. From good disposition good manners arise. Good manners are forbearance with the ill-mannerly people.
42. Whatever gloom and grief comes upon us is the result of our insolence, that is, of flouting religious injunctions; it is the result of our indiscipline.
43. Abstinence is the result of piety. It involves abstaining from what the Lord has forbidden. It involves abstaining from everything except God. Full abstinence cannot be achieved so long ■ desire is not renounced.
44. Exertion is necessary in our daily life as well as on the spiritual path. Gnosis (*marfat*) is the fruit of past asceticism. Asceticism is the toil sowing, while gnosis is the growth of the seed and the reaping of the harvest.
45. The externals of asceticism like nightly orisons, vigils, retreats, abstinence, and fasting devoid of inner meaning, are of little avail on the Path. Inward methods involve the killing of all ignoble attributes.
46. Envy is the worst of all evils. Pride and envy, led Satan to disobey the Lord's command to bow to Adam and caused his expulsion from paradise. Self-conceit and self-approbation made Adam look contemptuously on Iblis and laugh ■ his sorry plight. God pulled him up and Adam repented for his prideful look. Hence pride and envy must be overcome.

47. Poverty (*fagr*) is the absence of desire for worldly possessions ■ well as for other-worldly blessings. Contentment is its accomplishment.
48. True *dervishhood* is not escapism; its object is not to forget one's responsibilities to fellow brethren or to avoid worldly entanglement. Absolute poverty is absolute detachment from all 'otherness', from all except God. Rumi treats poverty as synonymous with self-abnegation (*fana*) and non-existence (*adam*). Poverty is not easy to learn. Book and tongue cannot teach it. It is learnt by companionship with ■ *Pir* or saint.
49. Trust in God is an important station on the spiritual path. Rumi says that trust in Providence belongs to the inner man, while efforts and means belong to the outer. God is Omnipotent and can render any cause or means ineffective. The elect do not tremble for fear of hunger. In trust in God, they live full-fed.
50. Remembrance of God strengthens the spirit and acts ■ its wings and feathers in its heavenward flight. Even if the spirit does not reach heaven, every moment it achieves ■ loftier height. We may not attain to the Essence of God, but remembrance of Him, whether it be with the tongue or in the heart leave its mark upon us.
51. Like every other act, our remembrance of God does not result from our initiative. As God says: "*It is We who have sent down the Remembrance and We watch over it*". (15:9) It can also mean: "We have placed in you ■ substance, a seeking, a yearning," so that this remembrance is from God to man. It belongs to all stages of the mystic Path.
52. Rumi distinguishes between the knowledge of *Shariah* (sacred law) and the knowledge of *Haqiqat* (the Truth) that is the Essence of God, attributes and actions. He says the *Shariah* is knowledge; *Tariqat* (path) is action; and the *Haqiqat* is attainment to God, the Truth.
53. The Quran posses two aspects, the exoteric and the esoteric. It is double-sided brocade. The inner side is not a single layer. Rumi cites the Tradition of the Prophet that the words of the Quran, have an exterior meaning, and under it, an interior meaning, and under that interior meaning another interior meaning and so on to seven interior meanings. Even the first interior meaning is exceedingly overwhelming, and in the third meaning all

intellects get lost. These seven meanings are related to seven ascending spiritual states and ■ beyond the reach of speech.

54. Rumi does not admit the competence of any external authority to act as the ultimate interpreter of the Quran. Nor does he believe in any rationalistic or personal interpretation of the Quran for such interpretation is narrow-visioned and opinion-based which only degrades the sublime meaning of the holy Quran.
55. Rumi says, the prophets and saints are taught the essence of the Quran in pre-existence, and they can recognize its signs in their hearts. The Sufi who is not ■ saint learns its meaning directly from God; it descends into this heart. One can also learn the inner meaning from ■ man of God. Rumi says, seek the meaning from God Himself, or from the Quran or from one who has sacrificed himself to the Quran, so that the Quran has become the essence of his spirit.
56. The holy Quran is the Word of God, the Logos that feeds the elect spirits; it is the pure Sunlight that illuminates them without becoming separate from the Sun; it is the Fountain of the Water of Life that gives them eternal life by uniting them with itself as the Logos. Whoever feeds on the Light of God becomes the Quran.
57. The Divine knowledge is synthetic. It is a world of Divine Unity. It is knowledge of the whole arising out of spiritual experience or mystical illumination, needing no coil of premise and conclusion, no logical proof, no support of sense and intellect. It is vision.
58. Spiritual reality is simply outside the field of operation of all branches of exoteric learning. Sell intelligence and buy bewilderment. Intelligence is conjecture and bewilderment is vision.
59. Rumi does not reject exoteric knowledge or ignore sight and hearing as source of knowledge. They tell us of what we know of the world of externality, and ■ not irrelevant to spiritual wayfaring. True they deal with the world of appearance, but there is no appearance which is divorced from reality, no subject without ■ object...
60. God has dropped a pearl in the human heart which He did not give to the seas and heavens. All the attributes of God shine in the heart in their dual aspect of plurality in Oneness and

Absolute Unity. The Gnostic reflects all the Divine names and attributes, and as these constitute the whole universe, the whole universe is found within the infinite spirit of man. By knowing himself, he knows God through His attributes reflected in him.

61. The Divine knowledge cannot be directly communicated by any external teacher. No outward ear can hear it, no tongue can convey it. It descends into the heart as inspiration from God; it is gained by direct perception.
62. Bayazid's guide was the Guarded Tablet (*law h-i-mahfuz*). It was Divine inspiration which the Sufi call the inspiration of the heart (*wahi-e-dil*). The term *wahi* refers to revelation bestowed by God upon the prophets, and *ilham* to Divine Inspiration that comes to the saints. In Sufism, there is no difference between the two kinds of inspiration. With Rumi also they are indistinguishable. In any case, the heart is the location where God can be envisioned. There can be no mistake when the heart is aware of Him. The gnostic's heart, when empty of self-awareness and all "otherness", sees by the Light of God. As nothing is hidden from the Light, nothing is hidden from him. God seeks and inscribes the wordless knowledge or sows the seed of gnosis in the purified heart. Remember that it is only burnished breast freed from greed, avarice, and hate, a heart cleansed of all taints of corruption that can reflect the Divine Light.
63. The state of contemplation is not the end of journey. The Sufi is not content till, having become the knower, he passes away in the Divine Essence, and knower, knowing and known are one.
64. Ecstasy is a state in which Sufi passes away from himself. His apprehensions are blunted. Not a vein of his is sensible. He is like a star on which the sun shone and he has vanished in it. His senses and reason are effaced in the knowledge and wisdom of God.
65. God is the Sun and reason is His shadow. When the saint becomes intoxicated by the wine of Divine Love, his reason becomes distraught. Ecstasy sweeps away his personal consciousness, and he is not aware of what he is saying or doing. This was the case with Bayazid who said: "Glory to me! How great is my majesty", "There is no God but I, so worship me." And Hallaj said: "I [redacted] the Truth". Whenever Bayazid was

overcome by Divine intoxication, he would break into blasphemous speech.

66. Sufi in a state of ecstasy cannot be held responsible for violating sacred law, hence not to be punished. The fire of love is ever burning in the soul of God's lover. The religion of love is different from all religions. For lovers, the sole religion and creed is God.
67. The tale of the reed-flute is the tale of the soul, the tale of the perfect man, Rumi himself-a tale of the soul's painful severance from God and its passionate longing to return to Him.
68. The dance symbolizes the ecstasy both of dying to self and of attaining to life everlasting of *fana* and *baqa*- a doubly rapturous experience. Rumi says they dance where they mortify themselves, they dance in their own blood.
69. *Sama* is to hear the sound of *bala* (yes) affirming the Lordship of God at the *Day of Alast*. It is to separate oneself from oneself; it is to obtain union with God. It is to become unconscious of individual existence and savour everlasting life in absolute self-extinction. It is to make the head like the ball before the stroke of His love, and run without head and foot.
70. Rumi says Ibrahim Adham would listen to the sound of the rebeck, as it was to him an echo of the Voice of God and he desired to recall His Voice, proclaiming His Lordship at the *Day of Alast*. That Voice is heard in the heart of the Sufi as trumpeting the spiritual resurrection, and it is like the sound of the Trumpet that will be heard at the Day of Resurrection.
71. The gnostic's prayer and petition to God is like God's own petition to Himself, for He has said: "I am to him an ear and an eye and a tongue and a hand, so that By Me he hears and By Me he sees etc."
72. Those in communion with God must veil their secrets in reserve and silence, lest their divulgence should destroy the life and livelihood of men by making them heedful of God and heedless of the affairs of the world.
73. For Rumi death is no occasion for sorrow, but an occasion for rejoicing for it means Homeward flight of the human spirit, freed from the trammels of matter. Hence they viewed the death of their friends (*Mevlevi order Dervishes*) with delight, and carried

their coffins for burial to the accompaniment of joyous singing and dancing.

74. Our present station is not the last. Many loftier station lie ahead from man to angel and so on.
75. Rumi describes Hell as the mosque for the infidel, where the resurrected counterpart of his earthly body will be consumed in the flames of Hell, and, in his suffering, he will become aware of God, and as a result of his remembrance of Him, his soul will emerge purified. Ultimately when we reach Him, the Supreme Deity, all souls will be concerned with Him alone and, purged of all taint of sin and “otherness”, they will become ‘one of eye and tongue and ear and understanding, with all dualities absorbed in their source, the undivided Unity.

44. MUSLIHUDDIN SHAIKH SADI (d.1292)

1. It is best for the worshipper to seek forgiveness for his transgressions at the throne of God, although what is worthy of His dignity, no one is able to accomplish.
2. O bountiful One! Who from thy invisible treasury supplies the Guebre (fire-worshipper) and the Christian with food. How could you deprive your friend while you have regard for your enemies?
3. A falsehood resulting in conciliation is better than ■ truth producing trouble.
4. Whoever sows seed of evil and expects good fruit, has cudgelled his brains for nought and held vain expectation. Extract the cotton from your ears and administer justice to your people.
5. Be not apprehensive of tangled affairs and keep not a broken heart, because the spring of life is in darkness.
6. You will not be able to obtain approbation of the sultan unless you seek the goodwill of his subjects.
7. If you desire God to condone your sinful acts, do good to the people whom God has created.
8. If people injure you, grieve not, because neither peace nor grief come from the people. Be aware that the contrasts of friend and foe are from God. Although the arrow is shot from the bow, wise man look at the archer.

9. As long ■ you can, scratch not the interior of anyone, because there are thorns on this road. Be helpful to the indigent, poor man because you too have affairs unresolved.
10. I beg pardon for the deficiency of my service because I implore no reward for my obedience.
11. Sinners repent of their transgression, Gnostics (*arifeen*) seek forgiveness for their worships. I ask not for the acceptance of my service, but for drawing the pen of pardon over my sins.
12. I saw Shaikh Syed Abdul Qadir Jilani in the holy Kaaba with his face on the pebbles and sayings: "O Lord! Pardon my sins and if I deserve punishment, cause me to arise blind on the Day of Resurrection that I might not be ashamed in the sight of the righteous."
13. *I heard that ■■■ of the way of God (auliya Allah)
Have not distressed the hearts of enemies
How can you attain that dignity
Who quarrel and wage war with friend?*
14. The outward dress of gnostics is the patched frock. It is enough to display for the people. Strive to be good, may you wear anything you like. Abdication of sensual appetition, the world and greed are sanctity in true sense, not the abandonment of raiments.
15. The pretender sees no one but himself, because he has the veil of conceit in front. If he were endowed with a God-discerning eye, he would see that no one is weaker than himself.
16. He who lifts up his neck with false pretention, falls himself downward ■ his neck.
17. The Friend is ■■■ to ■■■ than my self, but it is more strange that I am far from Him. What am I to do? To whom can it be said that He is in my arms, but I am exiled from him.
18. Keep your belly empty of food ■ that you might attain light of gnosis (*marifat*). You ■ void of wisdom on the ground that you are replete with food up to the nose.
19. Whatever you see, is engrossed in His recollection (*dhikr*). But their hymns is known to those who have spiritual perception. Not only nightingale sings His hymn, every bramble is immersed in extolling him.
20. The learned (*ulama*) teach people to abandon the world, but themselves accumulate silver and corn. A scholar, who only

medicine can cure their disease since no one knows malady. "Am I not your Lord," is still ringing in their ears since the 'Day of Alast', and by the answer "Yes" they are creating tumult.

35. By God, since the time He revealed His epiphany, whatever I saw afterward, was nothing more than ■ fantasy. He who turned aside from the creatures, he found what he had lost. They, sometime stitch their patched frock, at other time they burn it. Neither they care of themselves nor the others. In their corner of *Tawhid* there is no space for others.
36. These dear ones are hidden from the eyes of the people. They wear neither infidel's girdle (*zunnar*) nor patched garments. They don't expect anything of the people. It is enough for them to be the lovers of God.
37. The entire universe is replete with rapture of His audition and emotion. But what a blind can see in ■ mirror!
38. Do you know why the enraptured ones jerk their hands while dancing? Door of intense influx of Divine inspiration is open to them and they say adieu to the universe. To dance in the remembrance of the Friend is licit.
39. Do you know why I covet to annihilate myself? If He exists, and I may not, is justified. I burn because He is my Beloved for His ardency too penetrates into the body.
40. If you are near to His court then don't become oblivious of Him in order to get robe. This practice is contrary to rules of mystic path that *auliya Allah* beg of anything else from Him except Him from Him. If you expect boon from the Friend instead of the Friend, then you are not lover of Him; rather you are slave of your own desire. You won't get anything of the Divine mystery as long as your lustful mouth is open.
41. You cannot become knower of God through your egoism. Honour is not based on one's talks nor exaltation ■ self-conceit and claim. Humility will lead you to elevated rank. Stiff-necked ferocious falls headlong. Don't seek renown if you desire exalted station. Don't search mystic path from a lustful person and don't hate others.
42. Be kind to other if you desire good. The noble men don't consider anyone worse than themselves in the world. You will be honorable before the people only if you think yourself meekly.

preaches and does nothing else, will not impress anyone when he speaks.

21. By eating less man attains angelic nature. But if he be voracious like beast, he falls like a stone.
22. Knowledge is for the cherishing of religion, not for amassing wealth. He who sold abstinence, knowledge and piety, he filled ■ granary and then burnt it away.
23. A learned man, who is not abstinent resembles a torchbearer who guides others but does not guide himself.
24. No one is more unfortunate than an oppressor of men, because in the day of calamity no one is his friend.
25. In the eyes of the enlightened man, every leaf of the green tree, is a large book of wisdom to know God, the Omnipotent. (Every leaf is engrosses in *dhikr* of the Almighty).
26. Fate will not change by a thousand laments and sighs, by thanks or complaints, emanating from the mouth.
27. To the friends of God, a dark night shines like the brilliant day. This felicity is not attained by strength of arm unless God the Giver bestows it.
28. Whom You (God) guide no one can lead him astray; whom You casts off, on one can guide him.
29. If into a silver threshold golden nails are driven by a jew, think not that he will thereby become noble.
30. The lucky radiant holy men achieved crown and glory by their divine wisdom. You don't walk awry behind those who tread straight path. No place is more safe than the dominion of *dervish* in the universe.
31. That man earns nobility in both the worlds who treats the creatures of God with kindness.
32. The folk of God ■ those who excelled others in altruism: they are not like those who spend nights in prayers but their heart is dead. .
33. The lovers of God hold strange state. May they sustain wound or salve, it is equal to them. They are such people who hate worldly kingship: They are patient with their poverty in the quest of Him. They drink wine of grief, bear worldly trials, still they remain silent.
34. In His adoration, adorers shun people. They are so much absorbed in the Cupbearer, that they forget the wine. No

43. Don't you know how Saadi achieved his object in the world? He crossed neither a desert nor traversed ■ sea. He faced hardship of the elders in his childhood. God, in his adulthood, conferred on him piety and His own grace and radiance.

45. MAHMOOD SHABISTARI (d.1320)

1. He who is aware of his own origin is traveller on the road to God, and passes on speedily. He becomes pure from self as flame from smoke.
2. You go, sweep out the dwelling-room of your heart, prepare it to be the abode and home of the Beloved. When you go out, He will come in within you, when you are free from self, He will show His Beauty.
3. To become a hunter of ■ tavern is to be set free from self; egotism is infidelity, even though one seems to be devout. The tavern belongs to the world beyond compare, the abode of lovers, who fear nothing.
4. The tavern is the place where the bird of the spirit makes its nest, it is the sanctuary of God Himself.
5. On the road of mystical journey, repentance is the first stage. Poverty and love are the other important stages ■ they lead to the purity of soul and the feeling of ones with God. The lost station on the Path is '*fana*' which implies soul's absorption in God.
6. Perfection is reached when the soul experiences the state of '*baga*'. Here the Sufi is named 'Perfect Man' because he abides in the world of Divinity and is absolutely one with God.
7. The Perfect Man comes to the world of humanity to serve it after having realised perfect identity with God. He is called Prophet. When he reveals his spiritual perfection to mankind he is named Sufi. But the mission of both is to serve humanity.
8. Sufis serve as Shaikh or Pir or Spiritual Master. They ■ perfect in spirituality because the Divine Essence and the Divine Attribute are identical for them.
9. God is responsible for every human deed, for he is the only Existent Being. The world is merely ■ appearance or ■ deception and man ■ such is non-entity.

10. Divine unity is like a sea; look and see how ■ drop from that ocean has found so many forms and has been given so many names, mist and water and rain and dew and clay, plant, animal and finally man is his perfection. All come from one drop.
11. In God there is no duality. In His Presence "I" and "We" and "You" do not exist. They all become one.
12. The manifestation of the Divine Glory sometimes comes through Beauty and at another time through Majesty.
13. Under the veil of each particle is concealed the soul-refreshing beauty of the Face of the Beloved.

46. ABDUL KARIM JILI (d.ca.1408)

1. God is transcendent ■ well as immanent. He is both One and Many, He is the Perfect Being and the Unity absorbing all the imperfections and the units.
2. The 'Essence' and 'Existence' are identical in His Pure Divine Essence but they differ in the realm of His created things which are His Attributes.
3. Thought is the basis of Existence and the Essence which is in it, and it is ■ perfect manifestation of God for thought is the life of the spirit of the universe. It is the foundation of that life and its basis is Man. Who knows thought, is given to know it by the power of the All-Great. Existence is but ■ thought. Do not despite the power of thought because by it is realized the nature of the Supreme Reality. Our belief in God is also a 'Thought' or a mode in which God reveals Himself to us.
4. The locus of belief is 'Thought'. Therefore it is the essence wherein He becomes manifest in perfection. If you recognize this, it will be plain to you that thought is the origin of the whole Universe because God is the origin of all things and their most perfect manifestation occurs nowhere but in a 'locus' which is Thought.
5. When Pure Being manifests itself in the world of Nature, names and attributes ■ attached to the Essence. They can be divided into four classes. Firstly there are the attributes belonging to the Essence such ■ God, the One, the Eternal, the Real, the Creative Truth, the Light. The second kind of attributes relate to Divine Majesty, like the attribute of Almighty. Third category belongs

to Divine Beauty such ■ ‘All-knowing’, All-Merciful, the Guiding Aright. The fourth category relates to the Divine Perfection. (*kamal*) which are the Creator, the First and the Last, the All-Wise, the Benefactor.

6. The function of *Ism* (name) is to create an image of the Essence. It is regarded as the means of the objectification of Divine Essence.
7. Allah is the best and the most perfect name among the innumerable names of God. It conveys the best attribute of God. God made this name ■ mirror for man, so that when he looks in it, he knows the true meaning of ‘God was and there was naught besides Him’, and in that moment it is revealed to him that his hearing is God’ hearing, his sight God’s sight, his speech God’s speech, his life God’s life, his knowledge God’s knowledge, his will God’s will and his power God’s power. And that God possesses all these attributes fundamentally and then he knows that all aforesaid qualities are borrowed and metaphorically applied to himself.
8. Before its descent (*nuzul*) the ‘Dhat’ or the Pure Essence is Self-existent and Self-determined Absolute Reality. The First descant is the stage of the Absolute Unity (*al-Ahadiyya*) free from all attributes and relations. The second of the descant is the Divine individuality (*al-Huwiiyya*) which shows the inner unity of all things. The Third stage is that of the Divine Manifestation (*al-Aniyya*) which is the outward expression of that inner unity, revealed in existence, the One is the many. Fourth is the stage of simple Unity (*al-Wahidiyya*). It is the outward manifestation of the Essence which contains the attributes—that is, the different aspects of manifestation.
9. The most perfect manifestation of Divine Essence is found in *Ihhahiyya* or Divinity. It refers to the complete unit of the attributes of Essence. Jili defines Divinity as a name for the sum of the individualisations of Being, i.e. Being in relation of Creator to created things.
10. Perfect Man is an image of God. He is ■ microcosms, reflecting Godhead like ■ mirror. He is the core—the *qutb* (axis) of the entire creation, responsible for its subsistence. This Perfect Man ■ also be called by the name of Muhammad (PBUH).

11. *Ruhu-l-Qud* or the Holy Spirit is eternal and it refers to God alone. *Al-Ruh* or the Spirit is non-eternal, created and refers to the Perfect Man. It is created by God on the pattern of the Holy Spirit and it is through it that He knows Himself.
12. God manifests himself in His perfection in the *Haqiqatu-l-Muhammadiyya*. Therefore the Holy Prophet (PBUH) is the most excellent of mankind.
13. Man is the link between God and Nature. Every man is a copy of God in His perfection As God has descended into man, so man must ascend to God.
14. In treading the mystic path, the Sufi ascends until perfection is reached and in the perfected saint, God and man become one again. The original purity of the soul has become defiled by contact with the world and it must be purified. Some are blest, in that they ■■■ purify themselves ■■■ easily as a garment that is slightly soiled and can be washed clean in water, but some are so deeply stained that they can only be purified as by fire, by great self-discipline, renunciation of this world and the flesh and by unceasing effort and struggle.
15. The Divine illumination comes through meditation upon the names and acts, the attributes and the Essence of God.
16. Muhammad (PBUH) as the absolutely perfect man, is the first-created of God and the archetype of all other created beings.
17. Muhammad is loved and adored ■■■ the perfect image or copy of God: "He that has seen me has seen Allah," says the tradition.
18. The Perfect Man (Muhammad) in himself stands over against all the individualisations of existence. His heart stands over against the throne of God (*al-Arsh*), his mind over against the Pen (*al-Qalam*), his soul over against the Guarded Tablet (*al-lawhu-l-mahfaz*), his nature over against the elements...
19. The Perfect Man, as the copy of God and the archetype of Nature, unites the creative and creaturely aspects of the Essence and manifests the oneness of thought with things. He is the heaven and the earth and length and breadth.

47. SHAH NIMATULLAH WALI (d.1430)

1. He bestowed fresh radiance upon the light of Sufism in a fashion that his luminous teaching spread to all others followers of the spiritual path.
2. What the Shaikh after forty days of solitude, at the age of ■ never realized, was revealed to me at the age of three
3. Praises *Fusus al-Hikam* of Ibn-Arabi: the words of the *Fusus* became placed in our heart like ■ stone in the setting of ■ ring. These were revealed to Ibn Arabi by the Apostle and by his spirit to us.
4. The savants of exoteric knowledge are full of learning but devoid of application. Day and night they waste time in idle talks and discussion.
5. He searched *dervish* (Shaikh) and hurried to join his company. When perceived his own intoxication to be greater than his, he stopped to go.
6. The ruined tavern where I am seated is ■ house of peace and security. It is occupied by the chief of the (*rind*) i.e. profligate of God. In the tavern, the drunkards delight in tranquillity.
7. His perfect morality inclined him to regard all human beings as worthy of being treated with goodwill. In this respect he says: in all my life I never offended a single ant. As long as I have been, I have been so, and as long as I will be, I will be so.
8. He would spend part of his time in farming making his occupation model for his disciples to emulate. Thus to him, the best form of self-austerity and the most excellent way to purify the heart and purge the self was by service to society and kindness to other human beings. He said: My friends! Remember God and invoke his ■■■■■ constantly; if you ■■■■■ able, work within your “work”.
9. His teachings to his disciples was that they should have an occupation. The wearing of any particular costume or special Sufi dress was prohibited. In his opinion the inner and spiritual affairs had to be free from any kind of show off and pretense, colourlessness being closer to God than black or white.
10. Nobility of man consists in becoming qualified by the Divine Attribute and not in attachment to a particular dress.

11. Shah Nematullah struggled to clear Sufism of the influence of Hindu philosophy and stressed strict observance to *Shairah* and *Sunna* of the Holy Prophet. He said: “*Shariah* is knowledge of the theory of religion, the *tariqat* is its application. And if you combine theory and practice sincerely, solely for the sake of God, then it is *haqiqat*.”
12. He did not consider Sufism limited to a certain group of people. In contrast with other Sufi Shaikhs of his time who accepted only some seekers of God and rejected others as worthless, he kept his door open to all seekers and all those in whom he perceived a longing for a unitive life.
13. He regarded all people as being equally deserving road to Sufism. Thus he vehemently said: “All those whom the other Mashaikh have rejected, I will accept, and according to their capacity, I will perfect them.”
14. Shah Nematulla not only opened the door of his tavern to all the seekers, aspirants and his followers, but also paid respect to all nations, people and other Sufi orders of his time. He said: “We are like the sea, people our waves; necessarily we are associated with everyone.”
15. He instructed this seekers to attain “purgation of self”, purification of the heart”, and “illumination of the spirit”, in proper manner and “solitude amid people.”
16. In most of his poems Shah Nematullah speaks in the terms of unity or identity of the “seer” with the “seen”, or the “witnesser” (*shahid*) with the “witnessed” (*mashud*) or the “seeker” (*talib*) with the “sought” (*matlub*). Often he dwells on the Lover, the Beloved, and Love. All these metaphors means one single idea: “The Unity of Being.” (*wahdat al-wujud*) in some of his poems he says:-

*According to our faith, lover and Beloved are one;
To us, what is desire?*

The desirer and the Desired are one.

They tell me: seek Him in His Essence.

But how should I seek?

Seeker and sought are one.

The wave, the sea, and the bubble

Are all one.

All is one, nothing else. (Whether less or more)

17. Shah Nimatullah translated some verses from *Fusus al-Hikam* as follows:-

*Indeed, the whole world is imagination.
While He is the Real in Reality.
Whoever understand this
Knows all the secrets of the spiritual path.*

*We are imagination and He, Reality
Where is there anything
Other than one in the two worlds?
Whoever uncovers this secret well is a perfect mystic.*

18. That everything throughout the world, everywhere, end to end, is but ■ reflection of a ray cast from the face of the Friend.
19. If you want to be a confidant of the tavern of ruin (wine-house) make sure you keep the secret.
20. The insolent glance of that capricious idol, left and right, slays human beings with its teasing and flirting.
21. If He slays, He is king, enjoying His pleasure, and if He spares, He is a king, kind to His slave
22. O heart, if you want this secret to be revealed, stroll by the way of the wine-house, until you see the Truth distinct from allegory.
23. Ah! Make me totally unconscious of my own being so that I can tell you where the Beloved is

48. ABUL HASAN SHADHILI (d.1258)

1. God, I beseech Thee to be accompanied by fear, to be overcome by longing, to be well grounded in knowledge, to continue long in reflection.
2. Do not take as a companion one who prefers himself to you for he is vile. Neither take ■ who prefers you to himself, for he will not last long. Hold companionship with him who, when he remembers, remembers God, for God will take his place when he is absent, and bring enrichment through him when he is present.
3. If you desire that your heart should not become tarnished, that no care or anxiety should afflict you, and that no sin should remain

- against you, say often; "May God be extolled! May God the Greatest be extolled! There is not god at all save God!"
- 4. Sincerity is a light from the light of God that He has deposited in the heart of His believing servant and by which he cuts him off from all others. That is sincerity that no angel looks upon to record it, no Satan to corrupt it and evil inclination to cause it to deviate.
 - 5. Hypocrisy is turning the heart in a religious act to other than God in a way that God has not permitted.
 - 6. Patient endurance is applied whenever one suffer injury.
 - 7. The understanding man is ■■■ who understands what God wills for him and from him. God wills for a servant four things; either fortune or misfortune, obedience or disobedience.
 - 8. Mystical knowledge (*marifat*) is ■ disclosure of the science along with veil. When the veil is removed we call it certainty. The mystical sciences ■■■ garnered treasure, and the illumination are spiritual insights. Mystical knowledge is Divine amplitude; unity (*tawhid*) is sincerity (*sidq*) wisdom is instruction (*talimi*), and light is clarification.
 - 9. The Sufi way is the holding of one's course toward God by four things. The first of these four is remembrance (*dhikr*), the basis of which is righteous works, and the fruit of which is illumination. The second is meditation, the basis of which is perseverance, and the fruit of which is knowledge. The third is poverty, the basis of which is thankfulness, and the fruit of which is an increase of it. The fourth is love, basis of which is dislike of the world and its people, and the fruit of which is union with the beloved.
 - 10. Remembrance of Him is the light of the heart, and His presence is the key to the invisible.
 - 11. The exalted man is he who is rooted in the science of reverence, who conducts himself according to the will, and not by passion, appetitive desire or natural disposition.
 - 12. Real knowledge of what is good implies dwelling in it and real knowledge of evil implies departure from it.
 - 13. Real prostration is the yielding of the heart to the ordinance of the Lord.
 - 14. Real love is beholding the beloved face to face, and its consummation is your destitution in every time and season.

15. Real spiritual aspiration (*himma*) is the attachment of the heart of the things to which one aspires, and its perfection is the union of the heart with God while separating itself from all except Him.
16. Real nearness to God ■■■ unawareness, through nearness, of the nearness by reason of the great nearness.
17. The Sufi Shaikh is one who directs to you to your ease, not one who directs you to your toil.
18. Sufism is training the self in servantship and restoring it to the rules of Lordship.
19. The Sufi has four qualities; being characterized by the characteristics of God, abiding closely by the commands of God, relinquishing the defense of one's self from shame before God and holding to the practice of spiritual converse by truly abiding with God
20. The vilest of men in rank is one who is niggardly of worldly possessions toward one deserving them.
21. Anyone whose divine illumination takes precedence over his reason is blessed, but anyone whose reason takes precedence over his illumination is impoverished.
22. Unity (*tawhid*) is a light which makes you nonexistent to others and makes other nonexistent to you.
23. The ranks of the saints (*auliya*) are four in numbers: rank in respect of nearness to God, rank in the dominion, rank in respect of the fulfillment of divine obligations, and rank in respect of election.
24. Cast yourself before the door of divine satisfaction and be detached from your resolves and your will, even from your repentance because of His relenting.
25. If anyone has faith in the divine apportionment (*qisma*), he should not dispute the divine wisdom (*hikma*).
26. There are two virtues that facilitate the way to God; mystical knowledge and love. Your love for material things renders you blind and deaf.
27. Mystical knowledge is that which has severed you from everything except God and brought you back to Him
28. My teacher admonished ■■ saying: 'Flee from the good of humans more than you flee from their evil, for their evil afflicts your body while their good afflicts your heart, and that you

should be afflicted in you body is better than that you are afflicted in your heart.

29. Each one is provided drink according to his ability. Some are provided drink without ■ intermediary, for God takes upon Himself directly for them. Some ■ provided drink by way of intermediaries, through such intermediaries as the angels, the learned and the most prominent of those who have been drawn near to God. Some are intoxicated by the spiritual consciousness of the cup without having yet tasted anything.
30. The cup is mystical knowledge of God, the True One. He imparts from that clean, pure and clear drink to whatever chosen servants of His from among mankind.
31. I received my inheritance from my ancestor the Apostle of God a hidden treasure from the treasury of the Names; and if men and jinn were to write down the things heard from me to the Day of Resurrection, they would be completely exhausted.
32. Whenever the lower self (*nafs*) is dominant and the spirit (*ruh*) is subordinate, then occur drought and sterility, the whole order is overturned, and every evil befalls. So heed the guiding of Quran and the healing words of His Apostle.
33. Any affliction for which a hope for reward is entertained and punishment is feared, is not an affliction. An affliction for which a reward is not hoped nor a punishment is feared—that only is an affliction.
34. The drink is the light radiating from the beauty of the Beloved. The cup is the Kindness that brings that light into contact with the mouth of the hearts. The cupbearer is He who befriends the greatest of the elect and His righteous servants.
35. Whenever man's heart is filled with the illumination of God and the inner soul is filled with the most exalted light, his spiritual vision becomes blind to the deficiencies and defects attached to the observance of religious duties of the common believers, on account of the most exalted praise having no end in the endless space of time that has been bestowed ■ him.
36. O servant of God, detach yourself from converse with the lower-self, the desire of Satan, obedience to lust, and emotion of chronic illness, and you will be righteous.
37. He says: 'I heard someone says': "He who is sensitive is not patient. He who burdens himself with trouble, has not resigned

his affair to God. He who asks is not contented with God. He who calls for help has not trusted. These are five things, and how great is your need to be assiduous in these five!"

18. Knock on the door of the *dhirk*, seeking shelter with God and avowing your need of Him, with continual silence toward your fellows and the shepherding of your innermost being to guard it from converse with the lower self with every breath, if your desire to have spiritual sufficiency.
19. Sustenance is divinely apportioned. It is not the piety of a pious man that increases it nor is it the impiety of an impious man that diminishes it.
20. It is incumbent upon you to observe the five means of purification consisting in sayings and the five means of purification consisting in acts, and to remain clear of claiming the power and strength of God for yourself in all circumstances. Plunge with your mind into the inner meanings of the sayings subsisting in the heart, and emerge from them and speak directly to the Lord. Preserve God in the heart and He will preserve you. Keep God in mind and you will find Him in front of you. Worship God with these means of purification and be of the thankful ones.

49. IBN ATA ALLAH ISKANDARI (d.1309)

1. One of the signs of relying on one's own deeds is the loss of hope when a downfall occurs.
2. Antecedent intentions (*sawabit al-himam*) cannot pierce the walls of predestined Decrees.
3. Rest yourself from self-direction (*tadbir*), for what Someone Else (*ghayruku*) has carried out on your behalf, do not you yourself undertake to do it.
4. Your striving for what has already been guaranteed to you, and your remissness in what is demanded of you, are signs of the blurring of your intellect.
5. If in spite of intense supplication, there is delay in the timing of the Gift (*al-ata*), let that not be the cause for your despairing. For He has guaranteed you a response in what He chooses for you, not in what you choose for yourself, and at the time He desires, not the time you desire.

6. If what ■■ promised does not occur, even though the time for its occurrence had been fixed, this must not make you doubt the promise. Otherwise, your intellect will be obscured and the light of your innermost heart extinguished.
7. If He open a door for you, thereby making Himself known, pay no heed if your deeds do not measure up to this. For, in truth, He has not opened it for you but out of desire to make Himself known to you. Do you not know that He is the one who presented the knowledge of Himself to you, whereas you are the one who presented Him with deeds? What a difference between what He brings to you and what you present to Him.
8. Actions differ because the inspirations of the states of being differ.
9. Actions ■■ lifeless forms, but the presence of an inner reality of sincerity (*sirr al-ikhlas*) within them is what endows them with life-giving Spirit.
10. Nothing benefits the heart more than ■ spiritual retreat wherin it enters the domain of meditation.
11. The Cosmos (*al-kawn*) is all darkness. It is illumined only by the manifestation of God (*zuhur al-Haqq*) in it. He who sees the Cosmos and does not contemplate Him in it or by it or before it or after it, is in need of light and is veiled from the sun of gnosis by the clouds of created things.
12. How can it be conceived that something veils Him, since He is the one who manifests everything?
13. How can it be conceived that something veils Him, since he is more manifest than anything?
14. How can it be conceived that something veils Him, since he is the One alongside of whom there is nothing?
15. How can it be conceived that something veils Him, since He is nearer to you than anything else?
16. How can it be conceived that something evils Him, since, were it not for Him, the existence of everything would not have been manifest?
17. It is marvel how Being (*al-wujud*) has been manifested in non-being (*al-'adam*) and how the contingent (*al-hadith*) has been established alongside of Him who possesses the attribute of Eternity (*wasf al-qidam*).

18. Your postponement of deed till when you ■ free is one of the frivolities of the ego (*ru unat an-nafs*).
19. Do not request Him to get you out of a state to make use of you in different one, for, where He to desire so, He could make use of you as your are, without taking you out!
20. Your requesting Him is suspecting Him. Your seeking Him is due to you absence from Him. Your seeking someone else is because of your immodesty towards Him. Your requesting someone else is on account of your distance from Him.
21. Not ■ breath (*nafas*) do you expire but a decree of Destiny has made it go forth.
22. No search pursued with the help of your Lord remains at a standstill, but any search pursued by yourself will not be fruitful.
23. Amongst the signs of success at the end is, the turning to God at the beginning.
24. He who is illumined at the beginning is illumined at the end.
25. Whatever is deposited in the invisible world of innermost hearts is manifested in the visible world phenomena.
26. Those who are voyaging to Him are guided by the lights of their orientation (*tawajjuh*), whereas those who are united to Him, have the lights of face-to-face confrontation. The former belong to their light, whereas the light belong to the latter, for they belong to God and not to anything apart from Him. "Say Allah! Then leave them prattling in their vain talk."
27. The Real (*al-Haqq*) is not veiled from you. Rather, it is you who are veiled from seeing It, for, were anything to veil It, than that which veils it would cover it. But if there were a covering to It, then that would be a limitation of Its Being: every limitation of anything has power over it. "And He is the Omnipotent, above His servants."
28. Amongst the attributes of your human nature, draw away from every one that is incompatible with your servanthood, so that you may be responsive to the call of God and near His Presence.
29. The ray of light of the intellect makes you witness His nearness to you. The eyes of the intellect ('ayn al-basira) makes you witness your non-being ('adam) as due to His Being. The Truth of the intellect makes you witness His Being, not your non-being nor your being.

30. How astonishing is he who flees from what is inescapable and searches for what is perishable! "For surely it is not the eyes that are blind, but blind are the hearts which are in the breast."
31. "God was, and there was nothing with Him, and He is now as He was."
32. Appeal to no one but Him to relieve you of a pressing need that He Himself has brought upon you. For how can someone else remove what He has imposed? And how can he who is unable to free himself of a pressing need free anyone else of one?
33. Travel not from creature to creature, otherwise you will be like a donkey at the mill: roundabout he turns, his goal the same as his departure. Rather, go from creatures (*al-akwan*) to the Creator: "And that the final end is unto thy Lord."
34. Do not keep company with anyone whose state does not inspire you and whose speech does not lead you to God.
35. You might be in a bad state: then, your associating with one who is in a worse state makes you a virtue (*al-ihsan*) in yourself.
36. No deed arising from a renouncing heart is small, and no deed arising from an avaricious heart is fruitful.
37. Good works are the results of good states. Good states arise from the stations wherein those having spiritual realization (*at-tahaqqiq*) abide.
38. Do not abandon the invocation (*dhikr*) because you do not feel the Presence of God therein. For your forgetfulness of the invocation of Him is worse than your forgetfulness in the invocation of Him. Perhaps He will take you from an invocation with forgetfulness to one with vigilance, and from one with vigilance to one with the Presence of God (*hudur*), and from one with the Presence of God to one wherein everything but the invoked (*al-Madhus*) is absent. "And that is not difficult for God."
39. There is no minor sin (*saghira*) when His justice confronts you; and there is no major sin (*kabira*) when his grace confronts you.
40. No deed is more fruitful for the heart than the which you are not aware of and which is deemed paltry by you.
41. He only made an inspiration (*warid*) come upon you so that you would go to Him.

42. He made an inspiration ■■■ upon you so as to get you out of the grip of alterities (*aghyan*) and free you and from bondage to created things.
43. He made an inspiration ■■■ upon you so as to take you out of the prison of your existence to the unlimited space of your contemplation.
44. Light (*al-anwar*) are the riding-mounts of hearts and of their innermost centers (*al-asrar*).
45. Light is the army of the heart, just as darkness is the army of the soul. So when God wishes to come to the help of His servant, He furnishes him with armies of Lights and cuts off from him reinforcements of darkness and alterities.
46. Insight (*al-kashf*) belongs to the Light, discernment (*al-hukm*) to the intellect and both progression and retrogression belong to the heart.
47. He prevents those who are voyaging to Him from witnessing their deeds and those who are united with Him from contemplating their states. He does that for the voyagers because they have not realized sincerity (*as-sidq*) towards God in those works; and He does that for those untied with Him because he makes them absent from contemplating those states by contemplating Him.
48. In your despairing, you are a free man; but in your coveting, you are a slave ('abd).
49. Whoever does not draw ■■■ to God as a result of the caresses of love (*mulatafat al-ihsan*) is shackled to Him with the chains of misfortune.
50. Whoever is not thankful for graces runs the risk of losing them, and whoever is thankful fetters them with their own cords.
51. Be fearful lest the existence of His generosity towards you and the permanence of your bad behavior towards Him not lead you step by step to ruin. "*We shall lead them to ruin step by step from whence they know not.*"
52. If you ■■■ a servant whom God has made to abide in the recitation of litanies (*al-awrad*) and prolonged His help therein, do not disdain what his Lord has given him on the score that you do not detect the signs of gnostics on him nor the splendor of God's lovers. For had there not been an inspiration (*warid*), there would have been no litany (*wird*).

53. God make some people abide in the service of Him, and He singles out other to love Him. "All do we aid-these as well as those-out of the bounty of thy Lord, and the bounty of the Lord is not limited."
54. He made the Hereafter an abode to reward his believing servants only because this world cannot contain what He wishes to bestow upon them and because He deemed their worth too high to reward them in a world without permanence.
55. If you want to know your standing with Him, look at where He has made you abide now.
56. When He gives you obedience, making you unaware of it because of Him, then know that He has showered you liberally with His graces both inwardly and outwardly.
57. The best that you can seek from Him is that which he seeks from you.
58. The gnostic (*arif*) is not one who, when he makes a symbolic allusion, finds God nearer to himself than his allusion (*ishara*). Rather, the gnostic is he who has ■■■■■ symbolic allusion due to his self-extinction in His Being and self-absorption in contemplating Him.
59. Hope (*raja*) goes hand in hand with deeds, otherwise it is a wish.
60. That which the gnostics seek from God is sincerity in servanthood (*ubudiyya*) and performance of the claims of Lordship (*rububiyya*).
61. He expanded you so ■■■■■ not to keep you in contraction (*qabd*), and contracted you so ■■■■■ to keep in expansion (*bast*), and He took you out of both so that you not belong to anything apart from Him.
62. It is ■■■■■ dreadful for gnostics to be expanded than to be contracted, for only ■■■■■ few ■■■■■ stay within the limits of proper conduct in expansion.
63. Through the existence of joy the soul gets its share in expansion, but there is ■■■■■ share for the soul in contraction.
64. Sometimes He gives while depriving you, and sometimes He deprives you in giving.
65. When He opens up your understanding of deprivation, the deprivation becomes the ■■■■■ the gift.
66. If you want a glory that does not vanish, then do not glory in a glory that vanishes.

67. The real journey is when the world's dimension is rolled away from you so that you ■ the Hereafter closer to you than yourself.
68. A gift from man is deprivation, and deprivation from God is beneficence.
69. Suffice it as a recompense for the doers of good that He judged you worthy of obedience.
70. It suffices as a reward for the doers of good that He has inspired obedience to Him in their hearts and brought upon them the existence of His reciprocal intimacy.
71. When He gives, He shows you His kindness (*birr*); when He deprives, He shows you His power (*qahr*). And in all that, He is making Himself known to you and coming to you with His gentleness.
72. Deprivation hurts you only because of the lack of your understanding of God in it.
73. Sometimes He opens the door of obedience for you but not the door of acceptance; or sometimes He condemns you to sin, and it turns out to be a cause of arriving at Him.
74. When He alienates you from His creatures, then know that He wants to open for you the door of intimacy with Him.
75. When He loosens your tongue with ■ request, then know that He wants to give you something.
76. He illuminated exterior phenomena (*az-zawahir*) with the lights of His created things (*athar*); and He illuminated the innermost hearts with the uncreated lights of His attributes.
77. To soften for you the suffering of affliction, He has taught, you that He is the One who causes trials to come upon you. For the one who confronts you with His decrees of Fate is the ■ who has accustomed you to His good choice.
78. Whoever supposes that His gentleness (*luft*) is separate from his decree of Fata (*qadar*) does so out of shortsightedness.
79. Praise be to Him who has hidden the inner reality of holiness by manifesting the quality of human nature, and who has appeared in the sublimity of Lordship by manifesting servanthood!
80. When He makes you submissive to His command outwardly and provide you with resignation to His power inwardly, then He has enhanced the greatness of the favour accorded you.

81. Only the ignorant man scorns the recitation of litany. Inspiration is to be found in the Hereafter, while the litany vanishes with the vanishing of this world. But it is ■ fitting to be occupied with something for which there is ■ substitute. The litany is what He seeks from you, the inspiration is what you seek from Him. But what comparison is there between what He seeks from you and what you seek from Him?
82. The arrival of sustainment (*wurud al-imdad*) is in accordance with receptivity (*al-isti'dad*), while the raying-out of lights (*shuruq-al-anwar*) is in accordance with the purity of the innermost being.
83. When the forgetful man gets up in the morning, he reflects on what he is going to do, whereas the intelligent man sees what God is doing with him.
84. The devotees (*al-ubbadi*) and the ascetics (*az-zuhhad*) are alienated from everything only because of their absence from God in everything. For had they contemplated Him in everything, they would not have been alienated from anything.
85. He commanded you in this world to reflect upon His creations; but in the Hereafter He will reveal to you the Perfection of His Essence (*kamal dhatih*).
86. When He knew that you would not renounce Him, He made you contemplate that which issues from Him.
87. Ritual prayer is a purification for hearts and an opening-up of the door of the invisible domains.
88. Ritual prayer is the place of intimate discourses and ■ mine of reciprocal acts of purity wherein the domain of the innermost being ■ expanded and the rising gleams of light ray out. He knew the existence of weakness in you, so He made the number of ritual prayers small; and He knew of your need of His grace. ■ He multiplied their fruitful results.
89. When you seek ■ recompense for ■ deed, the existence of sincerity in it is demanded of you in return. As for the insincere, the feeling of security from chastisement suffices him.
90. Do not seek recompense for a deed whose doer ■ not you. It suffices you as recompense for the deed that He accept it.
91. When He wants to show His grace to you, He creates states in you and attributes them to you.

92. How can the laws of nature be ruptured for you so that miracles result, while you, for your part, have yet to rupture your bad habits.
93. The point at issue is not the existence of searching. The point at issue is only that you be provisioned with virtuous conduct.
94. Cling to the attributes of His Lordship and realize the attributes of your servanthood!
95. Nothing pleads on your behalf like extreme need, nor does anything speed gifts to you quicker than lowliness and want.
96. If you were to be united with Him only after the extinction of your vices and the effacement of your pretensions, you would never be united with Him. Instead, when He wants to unite you to Himself, He covers your attribute with His Attribute and hides your quality with His Quality. And thus He unites you to Himself by virtue of what comes from Him to you, not by virtue of what goes from you of Him.
97. Were it not for the kindness of His veiling, no deed would be worthy of acceptance.
98. You are more in need of His forbearance (*hilm*) when you obey Him than you are when you disobey Him.
99. Were the light of certitude (*nur al-yaqin*) to shine, you would see the Hereafter so near that you could not move towards it and you would see that the eclipse of extinction had come over the beauties of the world. (*mahasin ad-dunya*)
100. Had it not been for His manifestation in created being, eyesight would not have perceived them. Had His Qualities (*sifat*) been manifested, His created beings would have disappeared."
101. He manifests everything because He is the Interior (*al-Batin*), and He conceals the existence of everything because He is the Exterior (*az-Zahir*).
102. If you want the door of hope opened for you, then consider what comes to you from Him; but if you want the door of sadness opened for you, then consider what goes to Him from you.
103. Sometimes He makes you learn in the night of contraction (*layl al-qabd*) what you have not learned in the radiance of the day of expansion. "You do not know which of them is nearer to you in benefit."

104. The hearts and the innermost centers of being are the places where lights arise.
105. There is a light deposited in hearts which is nourished by the Light coming from the treasuries of the invisible realms.
106. There is a light wherewith He unveils for you His created things, and there is ■ Light wherewith He unveils for you His Attributes.
107. Sometime He reveals to you the invisible domain of His Realm but veils you from knowing the secrets of servants.
08. He who knows God, contemplates Him in everything. He who is extinguished by Him is absent from everything. Who loves Him prefers nothing to Him.
09. Only His extreme nearness to you is what veils God from you.
10. Only because of the intensity of His manifestation is He veiled, and only because of the sublimity of His light is He hidden from view.
11. Let not our asking be the cause of His giving, for then your understanding of Him might diminish. Let your asking be for the sake of showing servanthood and fulfilling the rights of Lordship.
12. His providential care of you is not due to anything coming from you. Where were you when He confronted you with His providence or met you face-to-face with His care? Neither sincerity of deeds nor the existence of states have any being in His Eternity. Instead, only pure bestowing and sublime giving ■ there.
13. Everything depends on the Divine Will, but It Itself depends on nothing at all.
14. Sometimes you will find more benefit in state of need than you find in fasting or ritual prayer.
15. If you want gifts to ■■■ your way, then perfect the spiritual poverty you have. "Alms are only for the poor."
16. Realize your attributes and He will help you with His Attributes; realize your lowness and He will help you with His Sublimity; realize your impotence and He will help you with His Power; realize your weakness and He will help you with His Might and Force!
17. Sometimes ■ charisma (*karama*) is bestowed upon someone whose righteousness (*al-istiqama*) is not perfect. The lights

sages (*hukama*) precede their words, so that, wherever illumination (*tanwir*) occurs, the expression (*tabir*) arrives there.

118. He who is progressing (*as-salik*) should not give expression to his inspirations (*waridat*), for that indeed diminishes their activity in his heart and strips him of sincerity with his Lord.
119. Do not stretch out your hand to take from creatures unless you see that the Giver (*al-Mu'ti*) amongst them is your Lord. If such is your case, then take what knowledge says is suitable for you.
120. Sometimes the gnostic (*al-arif*) is ashamed of submitting his urgent need to his Lord, being content with His Will. So why should he not be ashamed of submitting his urgent need to a creature of His?
121. When two matters seem confusing to you, see which is heavier on the ego and follow it through. For, indeed, nothing weighs on the ego but that which is true.
122. He knew of the irresolution of servants in dealing with Him so He made obedience to Him obligatory for them. Thus, He drove them to obedience with the chains of obligation. Your Lord is amazed at people who are driven to Paradise with chains!
123. He made the service (*khidma*) of Him obligatory upon you which is as much as to say that He made entry into His Paradise obligatory for you.
124. Whoever finds it astonishing that God should save him from his passion or yank him out of his forgetfulness has deemed the divine Power (*al-qudra al-ilahiyya*) to be weak. "And God has power over everything."
125. Sometimes lights come upon you and find heart stuffed with forms of created things; so they go back from whence they descended. Sometimes darkness come over you in order that He make you aware of the value of His blessings upon you.
126. Empty your heart of alterities (*al-aghyar*) and you will fill it up with gnostic intuitions (*ma'arif*) and mysteries.
127. Do not deem Him giving to be slow; but rather, deem your approaching to slow.

128. Your obedience does not benefit Him, and your disobedience does not harm Him. It is only for your own good that He commanded the ■■■■■ and prohibited the other.
129. His Sublimity is not increased when someone draws near to Him, and His Sublimity is not decreased when someone draws away from Him.
130. Your union with God is union through knowledge of Him. Otherwise, God is beyond being united with anything or anything being united with Him!
131. Your nearness (*qurb*) to Him is that you contemplate His nearness. Otherwise, what comparison is there between you and the existence of His nearness?
132. The inner realities (*al-haqā'iq*) arrive synthetically (*mujmala*) in the state of illumination (*at-tajalli*), while their explanation comes after retention. “*So when We recite it, follow its recitation. Again on us rests the explaining of it.*”
133. When divine inspirations come upon you, they demolish your habits. “*Surely the kings, when they enter a town, ruin it.*”
134. The inspiration come from the Presence of the Omnipotent. As ■ result, nothing opposes it without being smashed to bits. “*Nay, but We hurl the Truth against falsehood, and it prevails against it, and lo! Falsehood vanishes.*”
135. Do not lose hope in the acceptance of ■ act of your wherein you found no awareness of the Divine Presence. Sometimes He accepts an act the fruit of which you have not perceived right away.
136. Do not attest to the validity of an inspiration (*warid*) whose fruits you know not. The purpose of rainclouds in not to give rain; their only purpose is to bring forth fruit.
137. After the lights of inspirations have rayed out and their mysteries have been deposited, do not seek their continuance, for you have in God one who enables you to dispense with everything; but nothing enables you to dispense with God.
138. Beneficial knowledge is the ■■■■■ whose ray of light expands in the mind and uncover the veil over the heart.
139. When it pains you that people do not come to you, or that they do so with rebukes, then return to the knowledge of God in you. But if the knowledge of Him in you does not satisfy you,

- then your affliction at not being content with that knowledge is greater than your affliction ■ the pain coming from people.
140. He only made affliction come at the hands of people so that you not repose in them. He wanted to drive you out of everything so that nothing would divert you from Him.
 141. He made the devil your enemy so that, through him, He could drive you toward Himself, and He stirred up your soul against you so that your drawing ■ to Him would be permanent.
 142. He who attributes humility to himself is really proud, for humility arises only out of ■ sublime state. So when you attributes humility to yourself, then you are proud.
 143. Real humility is the one which arises from the contemplation of His Sublimity and illumination of His Attribute.
 144. Only the contemplation of His Attribute can dislodge you from your attribute.
 145. He put you in the intermediary world between His Kingdom (*Mulk*) and His Realm (*Malakut*) to teach you the majesty of your rank amongst His created beings and that you are ■ jewel wherein the pearls of His creations are hidden.
 146. The Cosmos (*al-kawn*) envelops you in respect to your corporeal nature but it does not do so in respect to the immutability of your spiritual nature. So long as the domains of the Invisible Worlds have not been revealed to him, the being in the Cosmos is imprisoned by his surroundings and confined in the temple of his nature.
 147. So long as you have not contemplated the Creator, you belong to created beings; but when you have contemplated Him, created beings belong to you.
 148. For those who do good, finding the fruits of acts of obedience in this world is glad tidings of their recompense in the Hereafter.
 149. How can you seek recompense for ■ deed He bestowed upon you out of charity? Or how can you seek recompense for a sincerity He gave you as a gift?
 150. The lights of some people precede their invocations (*adhkar*), while the invocations of some people precede their lights. There is the invoker (*dhakir*) who invokes so that his heart be illumined; and there is the invoker whose heart has been illumined and he invokes.

151. He ennobled you with three charismatic gifts (*karamat*): He made you an invoker (*dhakir*) of Him, and had it not been for His grace, you would not have been worthy of the flow of the invocation of Him in you; He made you remembered by Him since He confirmed His relationship to you; and He made you remembered by those with Him thereby perfecting His grace upon you.
152. Many a life is long in years but meager in fruits, and many ■ life is short in years but rich in fruits.
153. He who has been blessed in life attains, in a short time, to such gifts from God that no expression or symbolic allusion could describe.
154. Meditation is the voyage of the heart in the domain of alterities (*aghayar*). Meditation is the lamp of the heart; so when it goes away, the heart has no illumination.
155. Meditation is of two kinds: the meditation of belief (*tasdiq*) and faith (*iman*), and the meditation of contemplation (*shuhud*) and vision ('*iyan*). The first is for the adepts of reflective thought, the second is for the adepts of contemplation and intellectual vision.

50. ABU NAJIB SUHRAWARDI (d.1168)

1. God creates the actions of man, just as He creates men themselves. Also polytheism and disobedience occur by the judgement and predestination of God.
2. The acts of men are not the cause of bliss or damnation, because pleasure and wrath ■ eternal attributes of God which are not changed by the act of men. God ■■■■■ to act according to His decree, and ■■■■■ should accept the divine decree with pleasure.
3. Love for the sake of a God and hate for the sake of God are among the firmest ties of the faith.
4. The Sufis are distinguished by lofty sciences and noble states. The most noble characteristics of them ■■■■■ their moral qualities.
5. The Sufi should speak to people according to their intellectual capacity. The novice should not speak on any question unless he ■■■■■ asked about it.

6. The novice should be heedful of each moment. He should be constantly occupied outwardly with supererogatory devotions and inwardly by aspiration, until inspiration descends upon him.
7. Silence is praiseworthy because it is “A cover for the ignorant and adornment for the intelligent.”
8. Immodest glances bring about severe retribution. Sight should be used to achieve understanding of God’s omnipotence and it should not be tainted by the desires of the soul.
9. The Sufi should not travel for amusement, vanity, ostentation, or to seek worldly things.
10. Sufis eat only food whose source they know. They avoid eating the food of unjust and sinful people.
11. Ecstasy is the secret of the inner qualities, just ■ obedience is the secret of the external qualities.
12. The Sufis should endure affliction with strength and patience.
13. The Prophets are the most excellent of mankind, Muhammad(PBUB) is the most excellent of prophets, then come Abu bakr, Umar, Usman, and Ali in this order, then the rest of ten companions.
14. There is unanimous agreement that the Messengers are more excellent than angels, but there is variance as to the order of priority between men and angels.
15. Ecstatic utterances (*shathiyyat*) are uttered under the compulsion of *hall* and the power of intoxication, and so they should be neither accepted nor rejected.
16. The Prophet said: “The repenter is the beloved of God.” Failure to repent of a sin is more serious than committing the sin.
17. The Sufi should associate with people of his kind and those from whom he can benefit. The man most worthy of our company is he who agrees with your religious beliefs and before whom you are ashamed (for your faults).
18. Companionship with one’s wife and children should be with compassion. One should instruct them in right conduct.
19. The Prophet said: “God affirms his love for those who love one another for his sake and who visit one another for His sake.”
20. On the way to Mecca, the angels embrace those who go on foot, they shake hands with those who have beasts of burden, and they greet from far away those who ride in litters.

21. The prophet said: "There are three who will enter Paradise without accounting: a man who, when he is washing his garment, has no other one; a man who has ■ more than one pot on his fireplace; and a man who, when he asks for a drink, is not asked, 'what kind of drink do you want.'"
22. The Prophet said: "Dissolve your food by reciting God's name (*dhikr allah*) and by prayer, and do not go to sleep right after the meal lest your heart become hardened."
23. Eating with brethren should be with informality; with foreignness, with nice manners, and with the poor (*fugara*), with altruism.
24. Hasan Basri said: "The temptation of Adam was in eating, and this is also your temptation until the day of Resurrection." It is the advice of the Prophet to consume the strength of the lower soul by hunger and thirst.
25. The Prophet said: "It is ■ commendable custom to accompany the guest to the door of the house."
26. Siesta is recommended to enable one to stay up during the night. "To sleep at the beginning of the day is clumsiness, at the middle of the day, praiseworthy behaviour, and at the end of the day, stupidity."
27. The Prophet said: "A fever for one day is atonement for ■ year." One of the sages said: "In illness there are benefits which the intelligent man should not ignore; a purging of sin, an opportunity to deserve the reward of forbearance, an awakening heedlessness.
28. Affliction for man is like tanning, it removes all his frivolities and brings him to state of usefulness. Junaid said: "Affliction is ■ lamp for the knowers, ■ awakening for the novice and a destruction for the heedless." Imam Jafar Sadiq used to say when affliction came upon him: "O Allah, I pray that this be by way of moral instruction and not on account of wrath." There can be different purposes for *bala*; it may come as a purge of sins, as a means of moral education, as ■ trial, ■ as a punishment and ■ sign of abandonment.
29. Aisha tells Hadith: "A certain man sought permission to enter to see the Prophet while I was with the Prophet, and the Prophet said, 'what an evil man!' and then he admitted him and spoke to him in ■ placatory manner. I marveled ■ this behavior, and when

the man had left I asked the Prophet about it and he answered: "O Aisha, the worst of persons is one whom you treat with respect for fear of his foul tongue."

51. SHIHABUDDIN ABU HAFS SUHRAWARDI (d.1234)

1. The purpose of retreat (*khalwa*) is to draw near to God and the heart is filled with joy... and the filling of the heart with light strengthens the attractive force of the Spirit of God which draws it. The heart when polished reflects the Divine radiance.
2. Music does not give rise, in the heart, to anything which is not already there. He whose inner self is attached to anything else than God is stirred by music to sensual desire, but the one who is inwardly attached to the love of God is moved, by hearing music to do His will.
3. All of reality is nothing but light which possesses various degrees of intensity. The Light of lights (*nur al-anwar*), is the Divine Essence whose light is blinding.
4. The Supreme Light is the source of all existence, since the universe in all its planes of reality consists in nothing more than degrees of light and darkness.
5. Shaikh Syed Abdul Qadir Jilani put his hands on my chest and made me forget all scholastic theology I had studied and filled my chest with the *ilm-i-ladunni* the "Knowledge immediately derived from God."
6. Subrawardi is the master of the philosophy of illumination. He says: "What is conceived metaphysically as existence (*wujud*) coincides with what is grasped in terms of root experience as Light (*nur*). In this context existence is light."
7. The Essence of the First Absolute Light, God gives constant illumination, whereby it is manifested and it brings all things into existence, giving life to them by its rays.
8. Everything in the world is derived from the Light of His Essence and all beauty and perfection are the gift of His bounty, and to attain fully to this illumination is salvation.
9. The esoteric status of a being depends on the degree to which it is illuminated or veiled. The light radiates through longitudinal and latitudinal orders of angels who stand in well-defined relations to each other.

10. The soul has a previous existence in the angelic world and upon entering the body it is divided into two parts, one remaining in heaven and the other descending into the prison or 'fort' of the body. That is why the soul is unhappy in this world; it searches for its other half and must be reunited with its heavenly prototype in order to become perfected and to become one itself again.
11. The condition of the soul after death, depends upon the degree of illumination and purification it has reached during this life; life is a constant process of striving to attain that primordial (*azlī*) light in its purity. The perfect state is granted only to the elect few, yet it should be everybody's goal.
12. Regarding mystical attainments of the trainee, he says: The spiritual director so teaches that he makes God to be loved by His servant and makes the servants of God to be loved by Him. He leads the novice along the road of purification, and when the soul is purified, the mirror of the heart is polished and there is reflected in it the splendour of the Divine Beauty, and the insight is rapt away to contemplation of the splendour of the Eternal Majesty and the vision of the Everlasting Perfection. Then the servant cannot but love his Lord, and that is the fruit of purification.
13. When the Shaikh sees weakness of resolution, and know that his mureed is unable to rid lust, he should display kindness. He should reduce his austerities so that mureed may not shun him.
14. Shaikh should pardon mureed's blunder if he sees a defect in abandoning a service or neglecting a rule. He should forgive him, and by kindness and grace incite him.
15. *Ihm* (knowledge of God) is a light from the candle of prophecy in the heart of the faithful slave whereby he gaineth the path.
16. The *marifat* of God is dependent upon and bound up with the *marifat* of the *nafs*. It signifies: "The recognising of the nature, and the qualities of God in the form of detailed circumstances, of accidents, of calamities, after that it becomes known that He is the True Existence and the Absolute Agent. The argument of His existence is His existence; the proof of His witnessing is His witnessing."
17. Recognising *nafs* with all its qualities and to arrive at the knowledge of it, is not in the power of any created things. Even

so difficult is the reaching of the substance of the *marifat* of God, and even so to the *marifat* of *nafs*.

18. Though the term Sufi is not used in the holy Quran, the word “*Mugarrab*” connotes the ■■■ meaning which is expressed by the term Sufi.

52. BAHAUDDIN ZAKARIYA MULTANI (d. ca.1262)

1. Bahauddin was not much against wealthy life because he believed that it is the spiritual and moral perfection of the soul which ultimately matters.
2. It is the inward isolation from everything which must be sought by the true seeker of God.
3. World's renunciation, in the real sense, is concerned with the freedom of the heart from any inclination to worldly goods rather than mere outward disassociation from them.
4. No person amongst you can become a 'Mystic' until and unless he/she is being possessed of three things, viz, (i) Belief in Allah and ignores the innumerable luxuries of the world; (ii) take the Name of his/her Creator- "ALLAH" frequently; and (iii) belief in the Day of Resurrection and thus repent of his/her sins.
5. It is necessary for ■■■ human being to worship his/her Creator- "ALLAH" from the core of his/her heart.
6. An human being should consider it necessary to repeatedly invoke God's Name as this is the only procedure by which you can gain His Friendship. In case a person relies on this very principle, he/she is being showed the Right Path as it is even being mentioned in these verses- "*waaz ko rul laaha kaseerul laa kum tuf lay hoon*" of the holy Quran.
7. For the retaintion of the physical health of corporeal being, he/she should eat less.
8. A mystical person should always try his/her level best to earn the means of his/her daily livelihood; but side by side, should always iterate the Name of Allah.
9. For the purification of the soul, one should give up all the sins.
10. For the strengthening of faith, servant should invoke innumerable 'Daroods' ■■■ Hazrat Muhammad *Sallal Laaho Alaih Wasllam*.

11. In response to a critical letter sent by Shaikh Hamiduddin, Bahauddin replied; "Your piety is not so lustrous as to require a 'tilak', but ours is so resplendent that without a 'tilk', it would attract evil eyes."
12. At the time of departure, Bahauddin used to give mostly the following instructions to the missionary:-
 - i. Sell your goods ■■ low profit.
 - ii. In your dealings keep the principles of Islam in sight.
 - iii. Do not sell defective goods.
 - iv. Be courteous to the customers
 - v. Do not invite them to Islam till you have won their confidence.

53. SYED JALALUDDIN JAHANIAN JAHAN GUSHT (d.1384)

1. Learn knowledge of *Shariah*, shun innovation and follow *sunna*.
2. Every traveller of mystics path should adhere to wont of the Holy Prophet (PBUH). It will help attain nearness to Allah and rapturous state.
3. He who does not follow *sunna* in his talk, conduct, and movement, cannot be friend (*wali*) of God. He would stress that *sunna* should be practiced to such ■■ extent that it must not forego even in the agony of death.
4. Austerity and asceticism prevent the ego from deliciousness. In it ■■ included things such as food, drink, clothes, seeing, hearing, and women.
5. Once he said: "Flee from three kinds of person: Despot who is oblivious of the Truth (God) and oppress people; such savants who attain knowledge to gain worldly interest; ignorant (fake) mystics who are robbers of the religion and highwaymen in Muslim community."
6. It is better to conceal act of Divine worship.
7. Mystic path (*Tariqat*) is nothing without adherence to *Shariah*. He never separated *Shariah* from spiritual journey. It is ■ straight path which has ■■■ out of *Shariah* like essence or gist of anything.
8. Keep your raiments safe from ■■■ and body from sin, and heart from malice.
9. Divinely revealed knowledge of the Prophets ■ not transmitted to *auliya Allah* unless they have knowledge of Fiqh, Hadith,

theology etc. Knowledge of mystic path (*Tariqat*), in reality, is based on *Shariah*. No ■■■ attain the reality of *Tariqat* and *Haqiqat* until he knows very well knowledge of *Shariah*.

10. There are three types of knowledge: Knowledge of Sayings which is *Shariah*, knowledge of actions which is *Tariqat*, and knowledge of esoteric state which is *Haqiqat*.
11. Once swearing he said: "An ignorant person (Shaikh) cannot be spiritual Guide but he will be ■ thief of religion and robber in the Muslim community.
12. Wayfarer of mystic path should take less meat i.e., should take once is a week and be engrossed in self-mortification. Conquer the lower-self.
13. The wayfarer should take care of *amanat* (trust) of God. Piety of the eyes is that to see what is praiseworthy to see; for the hand to hold what is worthy to hold; for the nose, to smell what is worthy to smell, and for the mouth to eat what is worthy to eat etc., and for the heart to become temple of the Lord and no one else.
14. The wayfarer should eat licit food, don licit clothes, because if one grain is illicit or one fibre illicit, the journey would not be straight.
15. It is mandatory for the wayfarer to do whatever but for God's sake; he should eat for God's sake i.e., for His obeisance etc.
16. The wayfarer should iterate *Kalimah* "Negation and Affirmation" ceaselessly. It causes spiritual elevation. He should not pride that people recourse to him in multitude, and whatever he gets as offering, must spend forthwith. He should be respectful in all circumstances. When the wayfarer ignores discipline he faces contraction. He should never remain without ablution. He should take less food and must fast quite often. He should be chivalrous and must not expect intuitions. The wayfarer should keep in view the following instructions:-
 - i. He should seek friendship of Allah by voluntary prayers.
 - ii. He should reflect and meditate. Firstly advise to his own self and then to the people.
 - iii. Recite the holy Quran consistently.
 - iv. Must obey commands and interdictions of the holy Quran.
 - v. Obey injunction of Allah Most High.
 - vi. Feel shame of Allah as He ■■■ His servants all the times.
 - vii. Should spend whatever he gets.

- viii. Try to attain union with the Lord.
 - ix. Be satisfied with little.
 - x. Be contented.
17. That kind of knowledge or obedience which cannot prevent you from sins nor is amenable to worship, austerity, and good deed, then be ■■■ that such knowledge or such obedience won't save you from punishment on the Day of Resurrection.
18. The wayfarer should keep himself away from richness and kings so that he is fructified by Allah Most High like the seeker of Truth. That savant or *dervish*, who is indulged in carnal desires and lust, is far from the arcane secrets of Reality.
19. The wayfarer cannot attain gnosis (*Marifat*) unless he keeps the following things in view: He should never tell a lie; avoid backbiting outer ■ well as inner; never harm the creatures of God; and must be honest in all of his affairs and conduct.
20. There are four stages of mystic path: *nasut*, *malaqut*, *jabarut* and *lahut*. *Nasut* is the world of beasts, *malaqut* is the angelic world, *jabarut* is the world of souls and *lahut* is the name of spacelessness. *Nasut* is the quality of lower-self and evils. When this quality is wiped out, the wayfarer arrives at the angelic world. When he crosses this world, he reaches the stage of *jabarut*. This is the special quality of soul and is near to divine pavilion. The last stage is *lahut*. Here the seeker of God attains divine qualities. He is absorbed in the Essence of God and finally realises *al-Haqq* or Truth.
21. The seeker should be disciple of some spiritual Guide (Shaikh) otherwise he won't progress. Rag of *Tasawwuf* is actually the name of company of the Shaikh and it is also called rag of discipleship which in true sense means seeking divinity. The disciple should spend some time in the company of his Shaikh since he is the radiant Guide for him.
22. After Mecca-the Exalted, and Medina the Radiant, the soil of the sub-continent of India is the most magnificence. This soil touched the feet of Adam in the first instance.
23. To sleep in the morning is odious. It causes hardship, shortens age and straitens livelihood.
24. Piety has three kinds: Piety of the common people i.e., to eschew polytheism, sin, and innovation. Piety of the chosen is to avoid

prattle, and piety of the elect of the elect is to refrain from thought of all others than God.

25. Family lineage shall not avail on the Day of Judgment. Only deeds will carry weight. *Siyadat* for *syeds* shall not avail unless it is supported by good deeds.
26. One who is endowed with inner enlightenment and plenitude (*kamal*) adopts humility and lowness. And he who is devoid of it, adopts conceit and vainglory.
27. The savant should combine his knowledge with action, and if he does not do so, he will be a jester.
28. One should not adopt spiritual retreat without knowledge.
29. One should be afraid of three kinds of person; ignorant *Pir*, oppressor ruler, and worldling savant.
30. The sign of sainthood is that, the saint must be the follower of the Messenger of Allah (PBUH) in his talks, action and way of life.
31. Supplicatory prayers can reverse inevitable fate.
32. Once he said, the religion is one, faith is one, the Messenger is one, then spiritual Guide (Shaikh) should also be singular. But one should have good faith in other Mashaikh, and consider his own Preceptor (*Pir*) the best.

54. SHAKIH SYED ABDUL QADER JILANI (d.1166)

1. First exhort yourself than to others.
2. How can you guide others when you are blind yourself, only man of spiritual insight can guide others.
3. Four things will destroy your faith:-
 - i. You do not act on what you have the knowledge of;
 - ii. You act on a thing of which you have no knowledge;
 - iii. You don't care to attain knowledge of the thing which you already know not;
 - iv. You prevent others to acquire knowledge of the thing which you know not yourself.
4. Being patient, before Divine decree, sleep peacefully under the spout of destiny. When you are accustomed to it, Divine bounty and munificence shall be restored to you in a way you could never yearn or expect of it.

5. Secrets and mysteries, afflictions and ailments, and the concealment of alms are one of the treasures of pious acts.
6. Try that your left hand must not come to know of the alms your right hand gives.
7. Go to the savants with nice discipline avoiding criticism with the intention to get benefit of the visit so that you are graced by their knowledge and auspiciousness.
8. He who got gnosis of Allah Most High, the world, the Hereafter, the all 'otherness' disappeared from his heart.
9. Cleanse all others from your heart which is Locus of Allah, the Most High.
10. If you desire true success, oppose your lower self in obedience to your Lord.
11. How much ignorant is he who got busy in the cause forgetting the Causer; he forgot the Eternal and became happy with the perishable.
12. The reality of spiritual poverty is that you don't stand in need of a person like you and reality of the richness is that you obviate the need of a man like you.
13. Juxtapose tomorrow with yesterday; perhaps when tomorrow comes you might not be living i.e. give importance to your present time to prepare for your future. In other words "this world is seedbed for the next world."
14. O' affluent! Don't be heedless of your tomorrow on account of your worldly wealth; it is likely when tomorrow comes you are poor.
15. The thing which instigates to hasty action is your avidity to amass worldly wealth.
16. Stick to patience if you want to become pious, trusting One and man of sound faith, since patience is the foundation of every virtue.
17. To talk about the seed and cultivation is futile at the time when people are harvesting their crops.
18. The company of bad comrades will indulge you to misconception about the virtuous.

19. Don't be conceited at your deeds since their worth is based upon their ultimate end.
20. Don't be fearless about the worldly sea, many a man has drowned in it.
21. Keep good intention before you, whether you talk or are silent. He who does not keep good intention before any action, his actions are invalid.
22. *Faqir* is that whose richness owes none except Allah the Most High (i.e. He is not rich because of his worldly wealth or power, rather the cause of his richness must only be his mystical relation with the Causer).
23. Always fear God and don't be afraid of anyone else. Commit all of your needs to Allah and beg everything of Him and trust in Him. Be steadfast on the Unity of God as there is consensus on this.
24. When the man is afflicted he tries to come out of it by his own efforts: When fails he seeks help of the created beings. When he is disappointed from all sides then he recourses to Allah. At that time he is certain that only Almighty is the Master of every good and evil, profit and loss, life and death.
25. Brave man is he who cleanse his heart of all the alterities, (*aghayr*) and holding sword of Divine Unity, stood at its gate in order that nothing from the creation should enter into it.
26. Heart is the Locus of Allah the Most High, Don't let others enter into it. Dispel worldly interest from the heart and give up thinking the created beings as Causer.
27. He who desires Divine proximity must adopt sincerity.
28. Be sincere to the Lord at least for forty days; fountain of Divine knowledge and wisdom shall flow from the tongue of your heart.
29. He who adopted truth, sincerity, and piety, verily he is separated from alterities (*aghayr*).
30. That very reality, which is rejected by the religious laws of Islam, is satan.
31. He who got engrossed in devotion without knowledge, would be involved in perdition instead of improvement.

32. He who acts in consonance with the knowledge, God bestows on him, such knowledge which he had not attained before.
33. Righteous is one whose words — based on truth and veracious is that who keeps truthfulness in view in his words, actions and states.
34. The reality of truth is that you speak truth wherein you don't see deliverance without telling a lie.
35. Consider the conformity or non-conformity of actions in relation to the injunctions of the Holy Qur'an and *Sunnah* in order to observe friendship or enmity with anyone.
36. If you devote to the service of Almighty in the presence of wealth, then your richness would be your subordinate and you would be a venerable person in this world and the Hereafter.
37. He who desires salvation in this world and the next, must be patient and agreeable with the pre-destination and complain not the tribulation with the creatures.
38. Acknowledgement of the boons and bounties, given by the real Benefactor, from the core of the heart, is the expression of gratefulness in true sense.
39. Patient *Faqir* is superior to the grateful rich and the grateful *faqir* is superior to the both.
40. Treat the worldlings with ego and self-respect but with the saints with humility and lowliness.
41. Unlawful earning deadens the heart whereas lawful sustenance gives life to it.
42. To keep the worldly interest intact and its procurement with the sincerity of intention is permissible, but to give it space in the heart is forbidden.

55. SHAIKH AKBAR MUHYIuddin Ibn ARABI (d.1240)

1. Sufism is assuming the character traits of God.
2. None loves God but God, and there is a lover and no beloved but God. Lovers grasp this when they reach the point of seeing God in everything that exists.

3. The soul sees that it sees Him only through Him, not through itself, and that it loves Him only through Him, not through itself. So He it is who loves Himself; it is not the soul that loves Him. The soul gazes upon Him in every existent by means of His very eye.
4. It is He who is manifest within every beloved to the eye of lover and there is no existent thing that is not a lover. So, the cosmos is all lover and beloved, and all of it goes back to Him. In the same way, no one is worshipped but He, for no worshipper worships anything without imagining divinity within it. Otherwise, he would not worship it.
5. The mark of divine love is love for all beings in every domain spiritual, sensory, imaginal, and imaginary. Every domain has an eye that it receives from His name Light, an eye with which it looks upon His name Beautiful. Hence Ibn Arabi considers love to be the highest station of the soul and subordinates to it every possible human perfection.
6. Ibn Arabi expounded the monistic concept of God which is known as '*wahdatu l-wujud*' (Unity of Being) in his main works *al-Futuhat al-Makkiyy* and *Fusus al-hikm*. He is regarded as ■ pioneer of the Sufi doctrine of '*hama ost*' (All is He).
7. When the gnostic contemplates the Being of God as One who is conscious of Himself and cognizant of all the potentialities of His Essence summarily, that He alone exists, no one save Him exists and He has the potentiality of manifesting Himself, then this plane is called *Wahdat* or the First Epiphany or Determination or the Reality of Muhammad (PBUH).
8. He is and there is with Him no before or after, nor above nor below, nor far nor near, nor union nor division, nor how nor where nor place. He is now ■ He was, He is the One without Oneness and the Single without singleness.
9. In his "*Epistle On unity*", Ibn Arabi says: "None grasps Him save He Himself. None knows Him but He Himself... He knows Himself by Himself... Other than-He cannot grasp Him. His impenetrable veil is His Own Oneness. Other-than-He does not cloak Him. His veil is His very existence. He is veiled by His Oneness in ■ manner that cannot be explained. Other-than-He does not see Him; whether prophets, envoy, or perfect saint or angel near unto Him. His prophet is He Himself. His envoy is

He. He messages is He. His word is He. He has sent word of His ipseity by Himself, from Himself to Himself.

10. He is the very existence of the First and the very existence of the Last, and the very existence of the Outward and the very existence of the Inward. So that there is no first nor last, nor outward nor inward except Him, without those becoming Him or His becoming them. His veil, that is phenomenal existence, is but the concealment of His existence in His Oneness, without any attributes. In His state of unity, God exists in Himself and in His state of multiplicity, He exists through Himself.
11. Ibn Arabi does not accept theories of 'pure transcendence' and 'pure immanence' of God. He says, He is to be regarded as both immanent and transcendent.
12. In ■ sense both God and man ■■■ interdependent because in His act of manifestation, God requires man reveal Himself and man depends on God, because apart from God he is nothing in himself.
13. "We ourselves ■■■ the attributes by which we describe God; our existence is merely objectification of His existence. God is necessary to us in order that we may exist, while we are necessary to Him in order that He may be manifested to Himself.
14. The existence of the beggar is His existence and the existence of the sick is His existence. He is still Ruler as well as ruled and Creator as well as created. Now it is admitted and acknowledged that this existence is His existence and that the existence of all created things, both accidents and substances, is His existence.
15. The whole cosmos is the locus of manifestation for the divine names. In reality, he says, "There is nothing in existence but His names. He means to say that all things come from God, all things manifest God, all things signify God, all things display God, all things are not other than God. "All are He." Those who exist through something other than themselves are in fact nonexistent.
16. God created ■■■ being unless living and rationally speaking, whether it be an inanimate thing, ■ plant, or an animal, in the higher or the lower world. The proof text of this is His words: "*There is nothing that does not glorify Him in praise, but you do not understand their glorification* (17:44).
17. God created Adam upon His form, so He ascribed to him all of His own most beautiful names. Through the strength of these

names, he was able to carry the Trust offered to him. The reality of his divine form did not allow him to reject the Trust, as did the heavens, the earth and the mountains, all of which refused to carry it.

18. Adam emerged in the form of the name God, because this name contains all the divine names. Thus the human beings, though small in body, contains all the meanings. Since God has let us know that Adam alone ■■■■■ created in His form,” It is as if He is saying, ‘All My names become manifest only in the human configuration.
19. Ibn Arabi reminds us that Quran says: “*He is with you wherever you are*” (57:4), not that we are with Him wherever He is. Perfect human beings... travel with their Lord through a divine unveiling and ■■■■■ realized witness whereby they are with the Real, just as God is with us wherever we are. Having entered the shoreless oceans of their own selves, they travel with God wherever He goes.
20. When the mystics reach the utmost limits of the spiritual path, they enter the ocean of divine knowledge (*marifat*), where all is bewilderment-not the bewilderment of being lost, but the bewilderment of having found all everything in an endless outpouring. “Guidance”, says Ibn Arabi, “is to be led to bewilderment then you will know that the whole affair is bewilderment, that bewilderment is agitation and movement, in life. There is no rest, no death, only existence, nothing of non-existence.
21. Ibn Arabi mystically distinguishes between Divine Names and Divine Attributes. Prior to God's manifestation into various forms, the Pure Essence is to be understood in terms of Divine Names. The Divine Attributes are the expressed forms or the revelations of the Divine Names.
22. He divides human soul into the categories of rational, animal and vegetative soul. The rational soul is the only perfect soul which performs all the psychological functions like willing, thinking, memorizing, understanding. The animal soul is concerned with the lower desires of instinctive character like lust and passion. The vegetative soul is associated with the physical aspect of man, i.e., the qualities of assimilation and nourishment.

23. As regards the relation between human soul and the Divine Soul, Ibn Arabi maintains that, on account of lack of Divine knowledge, we believe that ■■■ individual soul is a part of the Divine soul. When we gain Divine knowledge, the truth will be revealed in our heart and we will realise that our soul is nothing but the Divine soul in its original form.
24. Ibn Arabi does not accept the doctrine of unification with God because this logically implies man's earlier 'separation' or apartness from God. Man's union with God may be viewed only as his awareness of his existing identity with God. Man never becomes God. The Sufi, in his perfect state of mystical experience, knows that his soul and body are nothing but the Internal and External sides of One Absolute.
25. The mystical knowledge (*marifat*) transcends empirical and rational knowledge. It is the knowledge of God, the Light of light which is revealed in the illuminated heart of the Sufi by the grace of God. His ignorance is completely removed and he contemplates on al-Haqq (the Truth).
26. Divine knowledge leads to the realisation of '*fana*'. For Ibn Arabi '*fana*' is only ■ process of the recognition of inmost self or the awareness of the 'Oneness' with God. It frees man from the bondage of ignorance.
27. There is no veil and there is ■ curtain. Nothing hides Him, but His manifestation. Nothing is non manifest, the lack of knowledge has made it non manifest. There is nothing non manifest in the case of the Real, for He has addressed us by saying that He is *Manifest and the Nonmanifest, and the First and the Last.*(57:3)
28. Man cannot become God as ■■■ people consider Islamic mysticism to be a phase of Pantheism. In *Futuhat* Ibn Arabi says: "The *Abd* has no limit set for *Abdiyat* that he might cross the limit and develop into *Rabb*. Even so the *Rabb* has no stations of His own beyond which He turns into ■ *Abd*. Hence *Rabb* remains *Rabb* without end and *Abd* remains *Abd* without end.
29. Ibn Arabi describes the status of man in the scheme of God's manifestation. He says though there ■■■ no degrees of spiritual perfection in creation, yet 'man' holds ■ central place in the universe. He possess a microcosmic character and can be considered representative of the entire cosmos. Cosmos within

man may be compared to ■ mirror which is yet to be polished. Man's coming into existence makes the process of creation complete.

30. The first light appears out of the veil of the Unseen and from knowledge to concrete existence, it is the light of our Prophet Muhammad (PBUH). Ibn Arabi compares Muhammad (PBUH), the siraj *munir*, to the ■ inferring from this that "the intelligence '*uqul*', the spirits, *arwah*, the intuitions, *basair*, and the essence, *dhowat* are nourished by the luminous essence of Mustafa, the Elect, who is the Sun of Existence.
31. The real vicegerent (*khalifah*) of God is the Spirit of Muhammad which if for ever manifesting itself in the forms of prophets and saints. They all manifest "General vicegerency." All the saints derive knowledge (*marifat*) from the Spirit of Muhammad (PBUH).
32. In the capacity as saints, prophets and apostles are more perfect. Ibn Arabi does not say that any saint whatever is more perfect than or superior to any prophet or apostle, but rather the saintly side of a prophet or an apostle is superior to his prophetic or apostolic side.
33. Ibn Arabi uses the term *wali* (saint) to include all apostles and prophets. He says, an apostle is pre-eminently ■ saint who is charged with the external duty of delivering ■ message from God, and ■ prophet is a *wali* who is distinguished from the rest of the *auliya* on account of his possessing unique knowledge of the unseen worlds.
34. *Wilayat* (saintship) is the basis of all spiritual ranks and the only element common to all the them. He adds, it is originally a divine Attribute (for God calls Himself *al-wali*), and if we apply the term to men, it is only to those who have realised their essential oneness with Him. It is more general than either Prophecy (*nubuwwat*) or Apostleship (*risalat*);
35. Ibn Arabi provides long and frequent commentaries on various sayings of the Holy Prophet (PBUH) to show his superiority over all other Prophets and Messengers and friends of God. A few references are recorded here:-
 - i. Thus the Prophet said that ■ the Day of Resurrection he will be singled out for the "banner of praise" and the "praiseworthy station." He was given "the knowledge of those of old and the

later folk." He said, "I will be the master of mankind on the Day of Resurrection." He "was given the all-comprehensive words (*jawami al-kalim*)" and "was a prophet when Adam was between water and clay."

- ii. Muhammad was the greatest locus of divine self-disclosure, and thereby he ■■■ to know "the knowledge of the ancients and later folk." Among those of old was Adam, who had knowledge of the names. Muhammad was given the all-comprehensive words, and the words of God are never exhausted.
36. Ibn Arabi alludes in the following passage as how all the poles (*qutb*) proceed from the light of Muhammad (PBUH). He says:- "The Most perfect of the Poles is the Muhammadan Pole. The ones below him ■■■ divided hierarchically according to the rank of the Prophet whose heirs they are; for there are the heirs of Jesus, of Abraham, of Joseph, of Noah, and so on; and the position of each pole is determined by the position of the prophet whose heir he is, but all of them proceed from the 'tabernacle' (*mishkat*, which is of course the 'tabernacle of light', *mishkat al-anwar*, so designated in verse 24:35) of Muhammad. Thus, some are superior to others, but this superiority relates only to their spiritual knowledge, and there is no distinction to be made between them as regards their office (*qutbiyya*) and the government of the universe (*tadbir al-wujud*).
37. Being is subject to continual annihilation and continual renewal. Ibn Arabi says: "Man does not spontaneously arrive at a clear idea of the fact that ■■■ each 'breath' he is not and then again is... in 'the Renewing of Creation at each breath' the instant of annihilation coincides with the instant of the manifestation of its like."
38. Fate, he says, is the decree of God concerning things, which is conditioned by His knowledge of them; and His knowledge of them depends on what they give Him of their essential nature. Determination (*Qadar*) is the temporal limitation of thing with its essential nature. Whatsoever fate decrees concerning ■■■ things, is decreed (not by an external agent, but) by means of the thing itself. This is the essence of the mystery of Determination (*sirru l-Qadar*). The secret of predestination is the greatest of all sciences and God Almighty reveals it to only those whom He has particularly selected for complete gnosis.

39. Ibn Ababi distinguishes two different types of knowledge, (a) *marifat* which is knowledge by acquaintance, and (b) *al'ilm*, intellectual knowledge or discursive reason. The former belongs exclusively to the soul and the latter to the intellect.
40. In respect of intuitive or esoteric (illuminative) knowledge, Ibn Arabi counts the following characteristics:-
- i. Esoteric knowledge is innate. It belongs to the divine effulgence which illuminates the very being of all creatures. It manifests itself in man under certain mystical conditions.
 - ii. It is beyond reason, and we should not invoke the authority of reason to test its validity. If reason and intuition should conflict, the former should always be sacrificed for the latter.
 - iii. It manifests itself in the form of light which floods every part of the heart of the Sufi when he attains ■ certain degree of spiritual purification.
 - iv. Esoteric knowledge materialises itself only in certain men. You can no more acquire it than you can acquire sainthood. He says, everything is predetermined. A saint is born saint and no one can become a saint or acquire esoteric knowledge. It all rests with the predestination of God.
 - v. Unlike speculative knowledge, intuition yields certain knowledge. The former has for its object the shadow of the Real- the phenomenal world- the latter Reality itself. The way of obtaining such knowledge is *shuhud* (immediate vision) of realities, God's knowledge is *shuhud* and so is the knowledge of those whom He favours.
 - vi. It is essentially identical with God's knowledge, and though it appears to be of various kinds, it is essentially one. No one attains it unless he has already attained the mystic station wherein esoteric knowledge is revealed and wherein he realises his essential oneness with God, i.e., the state of *fana* in which God becomes the "hearing" and "sight" and all the other faculties of the mystic.
 - vii. The esoteric knowledge is ineffable. It is like sense perceptions and feelings, i.e., it cannot be known except by immediate experience. You can no more explain the knowledge revealed by ■ mystical experience to a person who has not gone through the experience. Only a mystic can realise the full meaning of such knowledge.

viii. Through esoteric knowledge, the mystic gains perfect knowledge of the nature of Reality. The unaided intellect asserts absolute transcendence of God. The mystic asserts both transcendence and immanence. He sees through the divine *tajalli* how the One permeates the Many, and knows in what sense the One is different from the Many.

41. Ibn Arabi was the first Sufi who developed the concept of a Universal Religion. He says, since there is one Divine Essence in innumerable forms, God may be worshipped through innumerable ways. One Perfect God cannot be limited to any particular belief or creed. The true gnostic follows the principle of one God and ■■■ religion.
42. In the same way he attempts to solve the problem of morality. The words 'evil' and 'sin' ■■■ significant for those who are deprived of *marifat*. But the Sufi knows that His Absolute Reality (*al-Haqq*) is Good and that evil as such is nothing but the absence of Good in the Kingdom of God. As ■ display of Truth (*al-Haqq*), the world must be good in the real sense. The word 'sin' is significant for those who do not believe in ■ Universal Religion. We have coined the word 'sin', to reform our conduct.

56. LAL SHAHBAZ QALENDAR (d.1274)

- I have come to a raging river, where ■■■ is in great travail. How strange it is that there is neither a boat nor a boatsman. *Shariat* (law) is the boat and *Tariqat* (way) is the sail. *Haqiqat* (reality) is the anchor, and reason alone can find ■■■ way.
- I know nothing except love, intoxication and ecstasy.
- Any one who goes at variance with the Prophet's way can never reach his goal.
- I am the sovereign of all countries*
- I am the destroyer of every thing*
- I kill this and strike that nobody can challenge it*
- I am the key of the mysteries of God*
- I am above all sins and follies of human beings*
- I am the beauty of the light of god*
- From the very dawn of creation I am God intoxicated soul..*

5. The vision of Reality is the ■■■ of my agony. The seeing eye is the conclusive evidence for us. (These words ■■■ complete absorption in the thought of God).
6. It is certain that there is ■■■ light, but the light of Muhammad (PBUH): For this ■■■ the light of Muhammad is so high and sublime.
7. I am burning with Beloved's love, every moment. At one moment I am writing ■■■ dust and in the other, I ■■■ dancing on thorns.
8. I have come to a raging river, where man is in great travail; How strange it is that there is neither a boat nor a boatman. *Shariat* (law) is the boat and *Tariqat* (way) is the sails. *Haqiqat* (reality) is the anchor, and reason alone can find no way.
 To me its waters appear blood red, I fear that river:
 I told my heart not to be timid, and since there is no go,
 One has to cross over.
9. I am that pearl which was laid hidden in the ocean of God's power.
 I was with Moses on the mount of Toor, when he talked to God.
 I am both on land and sea even.
 I was also with Alexandra in His camp
 I was present with Prophet Ismail as well as with Prophet Ibrahim.
 I was also present with Prophet Ismail at the time of his sacrifices
 At one moment I sing from the throne, at the other I laugh even at the gallows.
10. I vanished duality from my mind and saw both the worlds as one so I see one, seek one, know one, and proclaim one.

57. ABDUL WAHHAB SHARANI (D.1565)

1. The end reached by the theologian, is the beginning of the way of the dervish, for the highest stage of the theologian is to be sincere in his knowledge and in what he does for the sake of God, and to show his sincerity, in not seeking any reward for what he does; he does not experience any thing but this.
2. But this is only the entrance to the Sufi Path, for the seeker: from thence he ascends, according to the grace with is granted to him

and the part allotted to him. There ■■ stages and states which he must attain all the time he is ascending, until he passes on from his consideration of all this and from himself, into the contemplation of the glory of his Lord.

3. The servant of God reaches the stage of giving himself to the service of his Lord, through the acts of devotion, but only when he has ceased to think of his service, because he is preoccupied with his Lord and is contemplating Him at all times, has he reached true service to God.
4. Gnosis is the mark of the Sufis. But knowledge of God concerns His essential attributes and His attributes manifested in action. If anyone asserts that he has the knowledge of the attributes of His Essence, which are eternal, his stance is false, because it limits God to what can be conceived by the finite mind, and His Essence is without limit, infinite.
5. The mystic also seeks to be ■■ of those who are in fellowship (intimacy) with God. But the servant is nearer to His fellowship when men shun Him and not accept Him. Thus the servant must not be deceived by the satisfaction he has in times of spiritual elevation. Fellowship is only the result of Divine grace accorded to the soul.
6. The mystic then seeks to be one of those who worship God all the times and in all states. His vision of himself may by his hindrance, for that he who praises God is unmindful of all else in His presence. For all creatures, throughout the universe, glorify God Most High without weariness and those possessed of revelation bear witness.
7. I myself have experienced this state from the time of the evening prayer until the first third of the night had passed, and I was listening to the things God has made, praising Him and lifting up their voices until I feared for my reason: then it was veiled to me by the mercy of God, ■■ favour which I recognise.
8. I heard the fish says: "Praise be to the King Most Holy, the Lord of riches and Power and Strength," and also the animals and the plants likewise, and in all their praises.
9. Then the mystic aspires to be ■■ of those who merge their will in the Divine Will and this Unity with God is not attained in truth except by detachment from ■■ the creatures.

that his reason (*aql*) was taken away from him. Abu sa'id used often to say that Luqman ■ one whom God had emancipated from his commandments. (*Studies in Islamic Mysticism*, p. 7)

58. SHAH KAMAL QADIRI KATHLI (d.981 A.H)

1. He used to wear red dress. He said: "I wear this dress to please my Lord. I am like dead body who is moved by God Himself. I don't know why red raiment has been made specific for me."
2. Once he said to Shaikh Jalaluddin Thansiri: "It is incumbent on *Faqir* not to talk anything of the world with *Faqir*. If you want to know about the king, it is better for you to sit and inquire from the people walking in the street." At another occasion, he said to Jalaluddin: "*Faqir* is blessing for the people not ■ troublesome figure for them. You are immersed in contemplation of Divine beauty, but the people are suffering for want of food. It does not behove *Faqir*."
3. Once addressing three hidden men, he said: "God has given such power to the Sufi saints that they look at the phenomenal world but no one can see them. They don't stand in need to journey since they have encircled the entire universe but are out of it themselves. They may go anywhere at will in no time."
4. Once he said to his son Hazrat Shah Musa Abu al-Makarm when he wanted to reside far from his father: "Nothing can happen in the world contrary to Divine destiny. Neither good nor evil deeds of anyone are entered in the scroll of deeds without Divine permission. Because you have requested spiritual suzerainty of the area of Kot Qoboola, that is given to you, although it falls in the spiritual jurisdiction of absorptionst (*Majzub*) Baba Haider. But truncating some area of his jurisdiction, he will give to you as offering to Ghaus-e-Azam. Thus you go there and invite the people to Divine path." People saw Baba Haider cleaning the street of the said area with his beard. The people asked why he was doing so? He said: "A lion is coming from Baghdad."
5. Once for three or four days Shah kamal would come and go home with his head bowed down. A privy friend asked what was the reason?" He said: "In these days, Divine refulgence (*tajjaliyyat*) are descending so heavily on me that they have injured my head. That is why I walk with head bowed down."

6. Once Sher Shah Suri sent eleven hundred gold coins (*ashrafi*) to him through the governor of Multan named Hameed Khan. The Shaikh refused to accept and advised him to distribute them among the poor; they are the deserving people, because the name of Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani is enough for us. And inform Sher Shah that his offering has been accepted.
7. In *Mubd-o-Maad*, Hazrat Mujaddid-i-alf-i thani has said: "I got the wealth of '*Nisbat Firdiyat*', which is the apex of *auliya Allah* from my father and he got it from ■ ■■ who had strongest spiritual state endowed with an amazing miraculous power i,e., Hazrat Shah Kamal Qadiri."
8. Once ■ governor named Ali Khan sent fifty rupees to him through Mullah Hussain. Shah Kamal refused to accept and said: "O Idiot! Don't blacken your face by sending worldly wealth to *dervish*. Shun from such acts." Ali Khan, later on apologised.
9. Mujaddid-i-alf-i thani said: "When glory of the Mashaikh of Qadiriyya is revealed to us, we don't find any spiritualist of the highest elevated rank like Shah Kamal Qadiri after Ghause-e-Azam." It reveals that his sainthood and axial centrality (*qutbiyyat*) is the highest in the world of Islamic spirituality.
10. In the religion of *Fagr (Tasawwuf)* essence and attribute, and family lineage tantamount to conceit and self-praise. Our liegelord (*Aqa*) is chief of the progeny of Adam. He always considered himself meekly. Our ancestry can be traced back through twelve successive generations to Shaikh Syed Abdul Qadir Jilani, and we have got vicegerency (*khilafat*) from the same court also. Our native town is Kufa and we have come to Baghdad to stroll. We never talk of family lineage because it is repugnant to the spirit of Sufism. I have explained all this just for your sake.
11. In response to a letter he wrote: "Respite for the lovers of God is unlawful i,e., peace for the hearts of *auliya Allah* is unbecoming. He whose today is alike yesterday, is at loss. O Son! Neither severity (*jalal*) of the lovers is sensual nor their clemency (*hilm*) is human. The common people think differently in terms of wrath and clemency, but the lovers of God don't see anyone else except the Lord in severity and clemency. They always remain engrossed in His Essence.

12. O son! "It is only immature mystics who say that such ■ such *dervish* has too many children, but the lovers of God ■ not bound by the big families like the common people." He said again: "The more spiritual elite have children, the more are they absorbed in His adoration. Rather their engrossment increases every moment. To shun children and to live apart from them, is the practice of unripe and immature mystics. The lovers are never separate from their Beloved (God) for a moment and are immersed in His contemplation and resplendence (*tajjaliyyat*) unceasingly.
13. In response to ■ letter, he wrote "My inner spiritual state is not the result of any guidance from the ego; rather whatever is there, is the outcome of Divine providence. Whatever is hidden behind the veil, is evident in the Divine mystery and planning. Whatever He does, He does Himself. We have no concern with anything of His doing. The commoners send thousands of blames and reproach them vehemently, and this is traditional since olden time. This is *sunna* of Allah, the Apostle, the Prophets and the companions of the Holy Prophet (PBUH) since eternity and the ways of God are not changeable. O Son! Start learning in the school of selflessness. You won't be able to get at the mystery of the lovers of God unless you read *Alif* (first letter of Arabic) of this school.
14. O Son listen carefully! Don't dwell with the sincere, nor with the ascetics, nor with the folk of Hereafter, nor with the worldlings. Rather nullify yourself; become ardent lover. Dwell with those who are annihilated and enraptured. Be dust and become of dust.
15. O Son listen carefully! Don't be ■ abstinent, nor righteous, nor wicked, nor liegelord (*Aqa*), nor trader, not rich, nor poor, nor worldling, nor religious. If you want to become something, then be like: "Your life and death is for the Lord's sake." "Wherever you see, there is Face of your Lord." At this stage only uncongenial person is engaged in argumentation." *Salamun Alaikum, Salamun Alaikum* (peace be upon you)! My heart, my soul, my secret are directed toward you (Lord).
16. O Son! The more spiritual attachment of the disciple increases with his Shaikh, the more light and glory of spiritual inspiration of the latter increases in the heart of *Mureed*. It is certain that amount of love increases ■ account of primordial gnosis and

then sweetness of passionate love displays its vision. The light of the spiritual Guide becomes Divine theophany (*tajalli*) for the sincere disciple. At this stage the disciple is called Pir-worshipper. That is way it is said that worshipper of *Pir* is better than the worshipper of God, because the disciple, at this stage remains engrossed in the contemplation of Allah Most High and becomes divine worshipper in true sense of the term. And he who falsely claims this state, is engrossed in contemplation of himself and his own essence; and this is self-worship which is far from deification of God. The more one loves his *Murshid*, the more perfection and beauty he attains.

17. O Son! The lover of God never remains hidden and the cauldron seldom remains unbubbled. The mouth scums. Helpless lover too implores like this. Be engrossed in the pursuit of mysteries and become confidant of Divine court. Time at pre-determined stage signals to get up and drink primordial wine and be stimulated. That when the reality is disclosed, the prophet is prophet and *wali* is *wali*. The prophet receives revelations, and (saint) is the privy of the hidden secrets of his absorption. The prophet's duty is to preach and the same preaching becomes education for *wali*. The prophet is endowed with *Mujizat* (evidentiary miracles) and *wali* with *karamat*. The prophet is man of prophethood and *wali* ■ of sainthood. For the prophet is extreme and for *wali* stay. Both enjoy Divine Presence.
18. Listen! Here lies ■ secret whose privy person is *rind* (drunkard). There is no confidant of this secret except him. You annihilate yourself, abandon the temporal world and become His confidant. That Sun seldom shines here. Whatever was promised there, is not fulfilled here.
19. O Son! Those who entered the Divine Path, the Lord made them rich. Poverty and richness are the raiments of their bodies, the wealth of the world cannot overwhelm them. The pollution of the temporal world cannot contaminate their resolution. They, in the love of God, abandoned hearth and home and worldly wealth, and became fully liberated. This was the first step of them on the way of love to God. The second step was that they nullified their beings completely. They then live in the state of not-being. Life and death is immaterial for them. They live in Him. This is enough to understand.

20. Shah Kamal wrote to his ■■■ Abu al-Makram Masood Musa. You haven't come to see ■■■ since long. I desire that you come so that I may teach you some secrets precepts of sainthood and *Tasawwuf* for your futher training and education which, hitherto, were not taught to you fully. Also after taking oath of allegiance systematically, you will be invested with mantle of vicegerency (*khilafat*). It is the wont of Mashaikh to initiate after puberty. You were previously initiated in your childhood and the hair were cut which you might have forgot. Secondly you are already initiated at my hand. If you are inclined toward someone else, it would cause displeasure to ■■■ and it would also cause great loss of spiritual inspiration that you have attained from me. You won't be able to learn some secrets of sainthood unless you come to me nor your *dervishhood* will be complete and permanent. You won't be able to attain complete and purest Divine Unity (*Tawhid*) until I hand over vicegerency to you, and teach you that final word without which sainthood never achieves perfection nor can you attain highest spiritual rank without it. There is no doubt in your excellent spiritual state, but remember Divine Essence is infinite. There is perfection one after the other. He who is considered Infinite is also eternal. There is no end of mystic path nor is there any extreme of His Glory. He whose two days are alike is at loss.
21. Shah Kamal wrote to Shaikh Abdul Ahad Kabali. O Dear! Dive into the sea of violent love. If tide of the sea throws you on the sea-shore, it is good and it is a great success. And if driven into the abyss of the sea, no one would criticise you nor shall we. If time is wasted while sitting at the sea-shore, you shall deserve dead fish. And if like driver dive into the depth of the sea, you shall be deserving radiant pearl.
22. The nature of many an evil deeds is that they engender love. Since, the servant errs by nature, and love is the attribute of God, the nature of sins of the aspirants of Divine pavilion and His passionate lover is also different. He who is busy all the time in his household affairs, converse, in respect to *Tawhid* is futile for him. The excellence of the spiritual elite lies in the fact that when, after attaining unitive life, they arrive at the most elevated rank, they are lost in the infinite ocean of *Tawhid* and lose their consciousness. After this when God desires that they should

serve mankind, they come to ■■■■■ Thus you too adopt the same course of life. Live apparently with the people, but inwardly immersed in His invocation.

23. O Dear! If anyone is submerged into the sea of *Tawhid*, then where stands humanity! Neither he ■■■■■ that survives. He is the First and the Last, the Manifest and Hidden. And He encompasses all things. Thus he who is engrossed in His Majesty and Beauty is triumphant in true sense and deserves exalted ranks. When anyone is extinguished, only He (God) remains. The step between humanity and non-God is eliminated. When only He is left then who is to perish! There is eternality after eternality. Destruction is destined to him who is separate and distant from Allah Most High. And law is there for the separate to abide far away. Those who ■■■■■ knowers of the meaning of Majesty and Beauty (*Jalal* and *Jamal*) are deprived of His Presence at the end. Changes occur in His severity and clemency. But here is no provision for them here. Poet Abu al-Hassan has said: "Beauty and perfection (*kamal*) are called metaphorical (unreal) beloved and they don't search the Real between them." It is difficult to search the independent while being captive of himself. Perfection without consummate Shaikh, is named as imperfection at this stage. At this stage perfection in faith and worldly affairs is named as decline. Those who develop love affairs with transitory and double-faced world and sometime pride at religious leadership and worldly estate and count themselves present in the Divine court; their enslavement in these things causes their down-fall. He who is knower of the pure word of *Tawhid* is secure from decline. Infinity (*kamal*) is that which is the quality of His Essence. And this Infinity is enriched by the word *Tawhid*.
24. O Dear! There ■■■■■ three degrees of epiphany (*Tajalli*) for the wayfarer of the mystic path. Firstly it is exterior, secondly interior, and thirdly beyond exterior and interior. The first stage is the contemplation of the Real in which the traveller sees his own being. At the interior stage, the traveller remains seated, and his soul travels and comes back. O Dear! This is the station of *Ruh-ul-quds* (the holy Spirit). If the soul gets purification, it comes back to its own station. But this is ■■■■■ cosmic station. The purified soul has another station. ■■■■■ travels to its own stations, but

beyond that it is not allowed to go. Beyond cosmic region, it is divinity. After annihilation and subsistence, there is everlasting vision. Whatever refulgence (*Tajalli*) is seen here, it is beyond exterior and interior orbits. The Holy Prophet (PBUH) at the station of "Two Bows Length or Near" got Divine proximity and became confidant of His mysteries. This station is beyond the exterior and interior realms. No one except the Apostle is the privy of that secrecy. The Prophet (PBUH) did not disclose a little of that mystery to his Companions and the world. Whatever he saw no one could see ever and whatever he listened no one could listen. Thus the proximity which the Apostle got, is spaceless and directionless. Here, there is no concept of time and space, neither this nor that. Mashaikh are totally unaware of this mystery. At this stage they ask for more and drink primordial wine of Divine unity in the tavern of *Tawhid*, and remain silent.

59. SHAH SIKENDER QADIRI KATHLI (d.1614)

1. Be steadfast in observance of *sunna*, consensus of *Ummah*, and their praiseworthy conduct.
2. All the movements of human being must be for the pleasure of Allah Most High.
3. Try to suppress sensual appetites as much as you can.
4. Honour, dignity, richness, sincerity, and trust lie in the fact that you don't attach hope to any son of Adam.
5. Don't be ■ burden on the shoulder of the creation as God does not accept such persons ■ friends and this bad habit causes obstruction in certainty and trust in God.
6. No one is better remover of the afflictions than God Almighty and Glorious. Thus shun complaining of your tribulations and problems to the people.
7. Lie is ■ like a sore which, by slow process, swallows up the good deeds.
8. Abandon all sorts of sins whether hidden or evident and secure also your limbs, lest your good deeds are destroyed.
9. Jealousy is a fire which burns the good deeds to ashes.
10. Whip of warning (*Ibrat*) is ■ affectionate teacher and a compassionate admonisher.
11. Contentment is repellent of greed and avarice.

12. Sympathize with the folk of Allah (holy men); it will elevate your rank.
13. Spiritual discipline is blessing of Allah.
14. Meet the need of the indigents; it causes deliverance from poverty. Thankfulness is gate to Divine blessings and grace.
15. Company of *auliya Allah* generates that kind of benefits which are not attainable from the heap of books.
16. That heart can sustain spiritual inspiration which is devoid of wordly greed and avarice and does not covet for mundane authority and dignity.
17. Once in the presence of Shaikh Ahmad Sirhindi, Tahir Bandagi, Habibullah Sirhindi, and many other great mystics, he said: "Discourses of the spiritualists make man of the unmanly, and man the *Fard* (Singular)."
18. In response to a complaint regarding tribulations, he said: "Affliction is ■ blessing in disguise. This is why the elect are implicated in it. One has to face great hardships in the way of God. Therefore, patience and perseverance are incumbent on the voyager. Then he recited the following verses of the holy Quran: "*Or do you think that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said: "When (will come) the help of Allah?" Yes! Certainly, the help of Allah is near.*" (2:214)
19. Some one asked how many ways are there to cognize the Truth? He said as many as there are atoms in the universe.
20. Asserting the capability of the heart as the basis of spiritual journey, he said: "Vainglory and self-conceit tantamount to infidelity."
21. Knowledge of the exoteric scholars is extensive, but of the esoteric divines deep.
22. Only he enjoys elevated rank whose knowledge is combined with actions.
23. He who has cognition of Allah Most High, does not need begging and who is ignorant, shall always remain indigent.
24. Who loved fame, remained ignorant of Allah Most High.
25. No one can ■■■ pleasure of God by sending harm to *auliya Allah*.

26. Folk of Allah (spiritualists) don't utter anything from the mouth except adoration of God, Glorified is He.
27. Slave of the habitual pleasure — never be worshipper of Allah. Self-worship is idolatory and ego-worship is also idolatory.
28. He who abdicated appetitive desires, ultimately got unitive life.
29. Proud and conceited — will never smell fragrance of gnosis (*Marifat*) of God.
30. *Dervish* is that who is not inclined toward to the temporal and the celestial worlds as these things don't concern the heart.
31. The aspirant should give up world for the Hereafter and Hereafter for God's sake.
32. Love of God is the real life. If it departs the heart, then that life is nothing but a lifeless lump of flesh. While living in society, to love God and seek His pleasure in priority, is a greater war.
33. The traverser of the mystic path should never be forgetful of His adoration. The traveller who inhales without invocation, wastes his spiritual state. Also, at the time of His invocation satanic whisperings and carnality should be avoided. When you get this quality, appetitive desires are evaporated by the light of invocation (*dhikr*) and the heart is overwhelmed by the light of His rememberance.
34. He would often stress that iteration of the Supreme Name (Allah) is the best and excellent of all other invocations, and litanies.
35. There are three kinds of hearts. One is inclined to temporal world; the second to the Hereafter, and the third only quests Allah Glorified is He.
36. When the condition of heart was discussed in the assembly, he would say: "Heart is like mirror. When it is sooted by the veils of sins, it is darkened. When these veils are stripped off, it reflects face once again."

60. HAZRAT MIAN MIR KHAN (d.1635)

1. Quest for the Truth is not any easy job. Unless you become single in His quest you won't be able to find Him.
2. Do you know what is the first prerequisite of the mystic way? It is the abdication of both the worlds with a stroke of toe.
3. Perfect Sufi is that in whose eye stone and ruby are alike. He who is with God Most High, is never indigent.

4. When ■ Sufi becomes perfect and his heart cleansed of evil thought, nothing ■ send him harm.
5. He who becomes oblivious of God for ■ moment, is as good as infidel although impliedly.
6. Adherence to *Shariah* causes attainment to mystic way. When in the mystic way, all the evil traits, carnality and sensual passions ■ cleansed, it causes ■ consciousness of the Truth. And do you know that is the Truth? To make one's being vigilant and dispel all 'others' from heart except God.
7. Two guests cannot be accommodated in one house.
8. If one has deserted the world, but one thought still inclines to worldliness, he is not considered ■ free man nor an ascetic; his inner defilement still survives.
9. Detachment from the world (*tajrid*) and seclusion (*tafrid*) are indispensable. He who becomes perfect in *tajrid* achieves his goal soon.
10. Don't take anyone ■ person holding spiritual power of control (*Karamat*) unless he is put to test hundred times.
11. If the world is replete with blood and wealth, still man of God would not eat anything except licit thing.
12. Death of *auliya Allah*, in true sense is the death of their lower-self. When it is annihilated, he gets eternal life.
13. Spiritual power of *auliya Allah* in worldly life and in the hereafter is alike. Rather after death it is more intensified because in worldly life, corporeal being and states are impediments which after death are eliminated. It is like ■ sword without sheath which is more effective in action
14. Sufi, in the state of ecstasy, is annihilated of his own being and subsists in the Absolute Being. It ■ be surely said, that in this state of condition, if ■ grain falls or less then this, he becomes aware of it.
15. When Sufi becomes perfect and his heart purified of evil thoughts, nothing ■ harm him; he is king himself and all the worldly kings ■ subjugated to him.
16. Garments donned should be such, that no one could recognise that you ■ traveller of Sufi path. Mian Mir would always condemn patched frock-the conventional garments of Sufis.
17. Sufi is that who is "naught". If still 'be' he must not "be".

18. To be engaged in vain talks makes one heedless of His remembrance.
19. He would seldom discourse on the subject of *tawhid* to the common men; rather he would never open arcane secrets of divinity to them. Mian Mir would often read the following couplet (translation only):- *Talk of wahid (Divine Unity) is like illusion. O Son! Who can be saturated by the illusion! If a vulgar talks about tawhid, what will he get except defame.*
20. Mansur Hallaj was less chivalrous that he disclosed Divine secret. There are such people in the folk of Allah, that if they drink oceans of Truth, they keep quiet and would never belch.
21. I am surprised at the sainthood of Shaikh Bahauddin Zakariya Multani. It were better had he come back in the temporal world again and to me, I would have taught him what is sainthood afresh. He would then come to know what is the difference between *dervishhood* and spiritual poverty (*faqiri*).
22. He advised, that after his death, to bury him in saltish earth so that no trace of bones was left nor the grave be turned into mausoleum.

*Hazrat Mian Mir is the secret of the domain of gnosis
 The dust of his threshold is a thing of envy for elixir
 Intellect has written date of his demise
 Main Mir has gone to Heaven in 1045 A.H.*

61. MULLA SHAH BADAKHSI (d.1661)

1. Nothing in reality exists, except God, the Absolute Being.
2. Every particle of the dust has universal unity. The individual is only in the same way a part of the Infinite Being who fills in the universe, a particle which has been momentarily detached there from only to return thither.
3. To know oneself is the equivalent of knowing God. But in order to acquire this knowledge, the disciple must submit to long and painful process of self-discipline. He must pass though all the test of the severest asceticism. Only after he has prepared himself, will the spiritual master open his heart and render him capable of perceiving the mysteries of the spiritual world.
4. Divine secret must not be divulged; it is only permissible to speak of it to the confidants.

5. Don't worry, He will not separate his lovers from Himself. It is not possible to unrecognize after having full cognition of Him. But one must not give up struggle, ■■ becomes negligent.
6. Aspirations lead to mystic path and the end of mystic path is gnosis (*marifat*). But gnosis itself has no end. Its gate is always open. The traveller must cross it.
7. Every moment there is new theophany (*tajalli*); its freshness is beyond comprehension. It is a great thing to understand this mystery.
8. Inner travel is a blessed journey. So it is complete now in good manner. Then who can object the worldly travel?
9. All sorts of perfections are attained to the gnostic. He is also confidant of Divine mysteries.
10. Every individual being has the ability to acquire intuitive knowledge.
11. Oneness (*wahid*) entails visions, the blessing of which imparts doctrinal knowledge. Those who help the seekes of God tread distant path of Oneness at one glance, have the knowledge of His Unity from God Himself.
12. Once he said about Hazrat Shaikh Syed Abdul Qadir Jilani:
(i). *who is the sovereign of the kingdom of wilayat-e-Muhammadiya and the chief of all the saints of this sanctuary!*
(ii). *Allah and his Messenger (PBUH) have addressed him as "Ghaus", "your foot is on the neck of all the saints."*
13. We never missed any obligatory prayer in our life whether be in health or illness.
14. Our spiritual order has a special kind of *dhikr* which is called breathless adoration (*dkikr*). This method is not found in any other order. It is highly difficult task.
15. From the galaxy of *fugra* (saints) there are some whose spiritual station is so much elevated, as, "He listens though Me, sees though Me, seize though Me and walks though Me."
16. The spiritual practice of Hazrat Mian Mir is highly difficult to follow without complete detachment and isolation. But we have made it easy for our disciples by our own severs asceticism and austerities. Now there is peace, expansion and blissful time in our practices for the wayfarers.

17. *We must say that only One exists,
Though such a saying excite astonishment;
The universe is He, though ■ must not say so openly
Such doctrines must be kept secret.*

62. SYED MUHAMMAD NAUSHAH GANJ BAKHSH (d.1654)

1. God has endowed mankind with many qualities and countless jewels. No other creatures have so much Divine knowledge, as human possesses. Thus mankind enjoys highest elevated spiritual rank not given to any other.
2. The temporal world is so much poisonous that its venom is more dangerous than any other poison and its outer form is different from all the poisonous snakes. Its lover is pleased only after he has got it and its afflicted too searches cure in its attainment.
3. O Dervish! Try to shun the delusion of *iblis*. Expel greed of this hateful world from the heart and fill it with the love of God which is the most valuable thing for mankind.
4. All kinds of litanies and hymns, ceaseless remembrance of God, *dhikr* of negation and affirmation, which the folk of Allah invoke, cause them to protect from aimless occupations, ■ that every breath, they take might not be heedless of God. Knowledge of God (*marifat*) concerns with the faculty of man. Unless they abdicate worldly interest and dive into the ■ of Oneness (Divine unity) and have the cognition of their own selfhood and His Godhead, just recitation of litanies and remembrance won't help. Real mission is to safeguard one's own thinking. It is thought which provides guidance; it is likened with the heart.
5. Remember, Divine Union is not possible to attain without the purification of inmost being. *Laila* had her vein opened, *Majnun*, bled. What kind of *dhikr* he was engrossed in? Human mind is contaminated by evil thinking. *Auliya Allah* have prescribed remembrance just to help disciples concentrate on Him and become steadfast.
6. If you have inclination to achieve object in life, then get rid of worldly entanglement, and remove veil of heedlessness, and you will then find right path instantly and arrive at your real destination.

7. O Dervish! I tell you a secret of the Divine Court. It is an imperishable treasure mine which I open to you. Listen with the ear of the heart. When you get ■■■ of the mystery of *hama oost* (All is God) you will be accepted in His sanctuary. It is only thought that separates you from Him and joins you with Him. Your existence owes to His Essence and Attributes. You cannot open your tongue without His permission. Your nose cannot smell without His permission. You cannot breathe without Him for single moment. Who makes you to see and hear in your body? How the balance of four humours of human body is sustained! Only *hakim-e-mutlaq* (The Supreme Sage) knows these secrets. Heaven revolves by His Command. It is only He who makes us sit in the mosque and temple. Good and evil come from His command. All desires ■■■ from Him, but he is free from desires. Guidance of every path is in His hand. He is knower of everything. No space is void of Him, but he is spaceless. Sober and intoxicated, drinker and *saki* (cupbearer) jurists and idolaters all belong to Him. The creation is helpless and the Creator Almighty; He does what He wishes. All our movements are in His command. Think yourself a whirlwind and air is within it. It is moving it up and down. Thus o'the gentlemen! Know that we ■■■ indeed like dust wind. He may keep us ■■■ He likes.
8. O Dervish! Religion of *Faqr* is that you have no concern with anyone. All is from Him. Unless the faith of dervish in *hama oost* (All is He) is not firmly established, he must not count himself in the category of *dervish*. And whatever the foremost *auliuya Allah* have written in books, you keep in touch with them.
9. O Dervish! *Hama oost* is the most elevated station in Divine knowledge (*marifat*): there do not exist 'we' and 'you', 'being' and 'not being'. His light shines like candel in all direction equally. In every face His Being is reflected. He is Omnipresent. Candel and moth ■■■ one. The subject and object are one.
10. *Dervish* who goes beyond the exterior phenomenon, get at hidden meanings; he does not ■■■ anything except His Essence beneath everything. He ■■■ Him everywhere. The creations becomes extinct in his eyes. Nothing exists in the universe except the Creator in his eyes.

11. O Dervish! See the temple of this world. In every idol, there is sculptor and an idol breaker. When you open your inner eyes, you will see all are His mirror, you will ■ your own face in every beauty. O *Faqir*! When you arrive at this station, you will become spaceless. Neither this nor that will survive, nor your own abode. Desire for life and fear of death won't exist. In every sound and every instrument your songs will be sung.
12. I am not ■ Shaikh nor drinker, ■ *Qalendar*. I remained indigent in the world and now leaving it in indigence.
13. O Friend! I don't see any thing in the phenomenal world except Absolute Being. Nothing is visible except God. This station is called subsistence into subsistence.

63. SULTAN BAHU (d.1691)

1. *Faqr* comprises three letter; *Fay*, *Qay* and *Ray*. *Fay* means destruction of ego, *Qaf* means severity on ego, and *Ray* means satisfaction in the will of God. And also by *Fay* means pride, *Qaf* means nearness and *Ray* means mystery. These stations relate to the "poverty of the Prophet (PBUH)."
2. He who performs spiritual leadership on account of ancestral lineage without obedience to the Holy Prophet (PBUH) will go astray himself and make others go astray.
3. If a single act of such person is against the *sunna* of the Holy Prophet (PBUH), he would not be ■ Sufi, rather he is Satan who should be shunned.
4. Generosity fulfills obligation of God. It also reveals what attachment the generous has with his wealth compared to the love of God.
5. *Faqr* and gnosis are waves of the sea of Divine mercy. Generosity and benevolence ■ such traits which cause unitive life.
6. That person should not be called spiritual Guide who lacks esoteric power, does not look after his disciple all the time, does not prevent him from sinning, does not pray to the Holy Prophet in the moment of agony of death in order to pass this sensitive moment safe and sound.

7. Preceptorship and discipleship (*piri-mureedi*) is not an easy commitment. It is a mysterious confidential relationship in the domain of divinity.
8. Greed and envy result in abasement and perdition.
9. The worldlings — slave of mundane wealth and worldly attractions. But the world and worldly wealth are slave of *auliya Allah*.
10. Four birds of the four carnal desires be sacrificed i.e. the cock of sensual appetite, crow of creed, peacock of decoration and pigeon of avarice.
11. The religion of the gnostic is gnosis (*marifat*) of Allah and love of Him. A moment spent in forgetfulness i.e., without *dhikr* is equivalent to infidelity.
12. Spiritualists (*fugara*) — driven by zeal and enthusiasm and are wrapped in love. Ulema on the other hand are driven to research and reasoning. *Fugara* — those who have gnosis of Allah and — blessed; *Ulema* and exoterists are the companions of nobles and kings.
13. Saint treats the path of *Shariah* and never forsakes *sunna*. An '*'alim*' can be likened to a lamp and the saint to the sun.
14. Knowledge itself carries intrinsic value; without it one cannot travel mystic path. An ignorant person is the slave of his desires and instincts. Knowledge is essential for the world and the hereafter. It kills Satan, helps in understanding Islam, is medicine for *nafs-e-amara*. (The Domineering Self), a shield against hellfire, is a revealer of the secrets, both physical and spiritual.
15. Knowledge without practice is like a sterile woman. Sultan Bahu likens *nafs-e-amara* to Yazid. One should rise above the level of animals and should try to realise spirituality inherent in him.
16. Sultan Bahu recounts four traits of *nafs-e-amara*. He says, when it is well fed, it becomes Pharaoh (*sir'oun*), self-elated and egoistic. At the time of hunger it becomes a raving dog. At the time of generosity becomes miserly like Qaroon, and at the time of sexual desire becomes a hog. At the level of *nafs-e-lawama* (the censorious self) the believer discriminates between good and evil and treads the path of righteousness even striving to win the favour of the Almighty. At the level of *nafs-e-mulhima* (the inspiring self) man tries to perfect his character and conduct.

He tries to integrate moral values in his life and rise to do good deeds. The highest stage of development is *nafs-e-mutumaina* (the tranquil self) This is the stage of total surrender to Divine Will.

17. In the order to attain the highest goal of life one must nullify his own ego (selfhood). Since ego is an internal matter, ritual prayers cannot harness it. It is necessary to wage internal war against the *nafs*.
18. *Deen* (religion) and *dunya* (world) are two real sisters and in *Shariah* (sacred law) two sisters cannot come in the wellof a man at one time.
19. My spiritual Guide planted in my heart (name of Allah) jasmine plant which is being watered by iteration of *Kalima* 'interdiction and affirmation' (*nafi-o-isbat*) creating fragrance of His divinity in my entire body. Long live my preceptor who planted His Name in my inmost being.
20. If my entire body becomes eye (visionary eye), I will never be satiated by seeing my spiritual Guide, may there be thousands of eyes at the root of every hair on my body seeing him restlessly. Still I won't be patient i,e., satisfied. Vision of my spiritual Guide is hundred of thousands pilgrimage to Kaaba for me.
21. The exoteric scholars (*ulama*) learn exoteric knowledge and claim to be *Mashaikh* (spiritualists) by praying doubly. Their inner realm is being ransacked (plundered), but they don't feel their loss. Remove soot from your heart; he who is God wary is blissful and ever green. Allah Most High is attainable only to those who havn't destroyed wealth of faith and love for the sake of worldly gain.
22. O *Faqir*! This body of yours is a temple of divine abode, you look into yourself. Don't seek *khidr* to help you, since Water of Life is within you. You lit lamp of longing and yearning in your dark inmost being; you might find your lost richness (Light of the Reality). They died before death who attained secret of His divinity.
23. Heedless breath i,e., breathing without His glorification is entire infidelity the lesson given by our spiritual Guide. When we learnt this, we become conscious of His remembrance all the times. We consigned our soul to the Lord and earned violent love of Him. We died before death and then achieved our goal.



24. Doors of *Shariah* ■ highly exalted, the lane of *Faqr* is drain.
 The exoteric scholars prevent to tread; he who manages to cross it, crosses it stealthily. The ulama who are blind to gnosis (*marifat*) throw stones and pebbles ■ the lover of God. Arcane secrets of divinity is disclosed only to those who are passionate lovers of Him.
25. Ranks of *Ghaus* and *qutb* are although highly elevated, but only the lover advances to attain closest proximity of Him. The station which ■ lover achieves, *ghous* and *qutb* cannot. Lover always abide in union with the Beloved; their abode is spacelessness. My life be sacrificed on those who abide in Divine Essence.
26. In the sea of *wahdat* (Oneness) only lovers swim there. Becoming divers of the sea of Oneness, they dive into it and catch hold of pearls (Divine inspiration) in proportion to their capabilities. In these pearls, there is one the most radiant jewel (Holy Prophet) whose light is irradiating the entire earthly and celestial spheres O Bahu! All the travellers of mystic path are servants and attendants at the door-court of the Apostle.
27. What could be the mark on the person who did not visit Baghdad except that wound (of separation) on his body. My mind and body have become like tatters of cloth lying waste in the tailor's shop. I desire to make shroud of these tatters to wear it and mix myself with beggars to beg loaves of bread in the street of Baghdad, imploring and wailing O Miran! O Miran (i.e., Piran-e-Pir, Ghaus-e-Azam take pity on me).

64. SYED MUHAMMAD FAZALUDDIN GALANI BATALAVI (d.1151-A.H.)

1. The Divine mysteries which ■ revealed to me, more often descended ■ ■ after chanting litanies (*awrad*) and recitation of the holy Quran. Sometimes these were also revealed to me during obligatory prayers. And there are ■ few which were revealed in some other times. But all were bestowed unto me in rapturous state.
2. Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani honoured me with special conferment and gave me gift from the treasure of his gifts (*marifat*).

3. Know that doors of Divine knowledge were opened to me to such ■ extent that if I happen to get life as long as that of Noah and attempt to explain esoteric knowledge hidden beneath the word ‘*yasin*’ throughout my life, still I won’t be able to complete its exegesis.
4. I am amazed at the intellect of those people who consider the words “**My foot is ■ the neck of all the saints**,” of Ghaue-e-Azam, as to have been uttered in a state of intoxication. He who is commanded to preach publically on the pulpit of mosque cannot be absorptionist (*Majzub*). The enraptured (intoxicated) are impaired souls and repent of their ecstatic utterances. On the other hand, who occupies the chair of spiritual mentor, donning the robe of union (*wasil*) and is cognizant of the secrets of divinity and dwells in the “Abode of Light”, would discourse only which relates to His treasure and hidden in His mine.
5. There are many ways of Divine love. The easiest one is the love of one’s own Shaikh which causes love of God Most High. This is why it is said: “Love of God is love of the Shaikh.”
6. Whatever I write, all pertain to the oceans of knowledge of the great Shaikh i.e. Syed Abdul Qadir Jilani, but I write only that which is allowed to me to expose.
7. Basic rule of the Divine path for the traveller is to observe outwardly and inwardly *Shariah* (Religious law) strictly, for it is *Shariah* which helps purify inner and outer defilements and dross. If there were no *Shariah*, no one could distinguish between *Tawhid* (Divine unity), infidelity and heresy. These ■ the religious inhibitions (*hudud*) and he who trample them is transgressor.
8. O the lustful! You claim to be in love with Allah, the Glorious and His Apostle but your eyes, ears and tongue are busy in the love others. This is stupidity, avidity and vainglory. You must shun them. You should be ashamed of false claim. It is incumbent on you not to see anyone except the Beloved.
9. O the desirer of the sight of the Holy Prophet (PBUH), it is mandated on you to ponder over the name of Muhammad (PBUH) and see with the eyes of discernment how much secrets are implied in the four letters. Don’t consider two *mims* written twice, rather consider both the *mims* ■ circle of Divine mystery

i.e., it refers to two circles and there are many apologies behind them.

10. The temporal world is like a beautiful serpent, a big calamity.
11. *Shariah* is for the savants. The enraptured and those endowed with unitive life have completed spiritual journey and have drunk primordial wine. The pretenders claim His adoration futile after this. This is a sheer infidelity. Neither the holy Quran nor the *sunna* of the Holy Prophet (PBUH) nor the practices of the companions or their followers conform to it.
12. It is regretted that those who claim to be the followers of Qadiriyya order but abandon adherence to the *Shariah* and *sunna* of the Holy Prophet. Those who say, that the esoteric knowledge (*marifat*) and its method are different entities from *shariah*, are pseudo saints, impostaers, lustful folk, heretics, and the followers of sensual passions. This is the sign of their disbelief and hypocrisy. They are polytheists *dijjal*.
13. It is indispensable for the Shaikh to be aware of the inner state of his disciple every moment and nothing should be out of his knowledge. And if the disciple claims something marvellous of his Shaikh, he should reach to help him instantly.
14. There is consensus amongst the spiritualists that, apart from the enraptured (*majzubeen*), all kinds of *auliya Allah* cannot achieve their object i.e. *wilayat* (sainthood) without the guidance of perfectly accomplished spiritual Guide.
15. The object before the disciple (*mureed*) must not be anything except the Shaikh, may it be even Kaaba.
16. The disciple (*mureed*) should leave aside all of his volitions and be attached to his Shaikh like a suckling child. It is essential that he should be before his Shaikh like a servant before God. He should firmly believe that no one in the world is like of his Shaikh.
17. All the *auliya Allah* are as needy of Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani as the earth is in need of beneficent clouds. He is the confiscator of the spiritual state. He can confiscate the state of great *abdal*, chivalrous men. He would say: "Qutbs are my servants and attendants."
18. After the prophethood, there is a step toward sainthood in which there are varied degrees. Hazrat Abu Bakr Siddique is superior to Umar; Umar is superior to Usman; and Usman is superior to Ali.

Then come in hierarchy other companions of the Holy Prophet (PBUH). But no *wali* (saint) can be equal to companion. Then no *wali* has been given that spiritual rank which has been conferred on to Ghaus-e-Azam.

19. Sin can be committed by a saint but the lesson implied in such an act is hidden in it. [Sin and afterward repentance and wailing cause spiritual exaltation and promotion to higher ranks].
20. O my brothers! The world has ■■■ seen many innovations. Shun from them, otherwise you would be at loss. These false claimants claim to have affinity with Qadiriyya order and claim to have spiritual vision. They don't recite the holy Quran; rather they have formulated their own litanies to chant. They listen and dance at the sound of guitar, tambourine, and large drum. Beside this, they have innovated many other things and claim that this is the right path.
21. We believe that *karmat* of *auliya Allah* are true in their worldly life and after death. These are wrought even after their departure to celestial abode. These are never ceased. Those who deny them might invite wrath of God. May God save us.
22. If anyone asks a Shaikh, 'I ■■■ your disciple', and the Shaikh refuses to accept, that disciple will be considered his disciple (*mureed*) for discipleship is act and he stands firmly on it. On the other hand if a Shaikh declares anyone his disciple, but the latter refuses, he will not be considered his disciple for he denies his own act.

65. SHAH ABDUL LATIF BHITAI (d.1752)

1. Understand thy religion and then pursue the spiritual path.
2. Turn your heart to the Truth and then enjoy the Abode of Light.
3. Those who have seen the Beloved have abandoned all religions.
4. The hermit cloak bestowed on me by my *Guru*, is for me a priceless treasure and an ornament for me.
5. One must buy humility under all circumstances and be guided by the dictates of the divine voice within – the voice of conscience. Let thy inner judge be enthroned; why implorest the worldly judge?
6. A proud man's company is to be shunned because it will impair your moral caliber.

7. Self-conceit destroys, but patience exalts an individual. The patient triumph while the conceited lose the day. Not by retaliation but by forbearance is Self conquered.
8. It is man's duty to face difficulties; the solution of his difficulties will be provided by Divine Agency.
9. Nature extends no patronage to the inactive. An indolent man should take a lesson from Nature. There is nothing in nature that is not active, the sun, the moon, the star, the sea, the rivers and everything else in nature move or work ceaselessly. Why should man, who is the crown of creation, become sluggish and thus fruitlessly waste his God-given energy?
10. Man, the possessor of intrinsic gold and jewellery, deals in lead and glass here! He should deal in that imperishable commodity which is not diminished even by ■ iota though Eternity come!
11. Man must imbibe the lesson of Universal brotherhood from birds, who generally flock together under the sacred impulse of affection and love.
12. Human life is a mere shadow-all pomp and grandeur must one day vanish. It is therefore incumbent on man to devote himself to the service of the Lord to seek Him and be His true servant.
13. There is no disharmony where the Glorious Lord abides. The Beloved's face is the sacred arch and the world a Universal Sanctuary.
14. Neither yearning hath any end nor the pang of love. Love hath no limit, it knows its own end.
15. If I were to quaff the entire ocean, it will be but ■ sip for me.
16. Those whose self is filled with love have an eternal thirst; drink the cup of thirst, inflame thirst with thirst! A single drop of Love's wine is beyond all value-Love means martyrdom.
17. A glimpse of the Beauty of the Divine Being cannot be enjoyed by the blind human vision.
18. The man who attains self-realization covets no worldly eulogy; he is above all human laudation and applause. Then his body becomes ■ rosary and his mind the sacred bead; and his heart becomes a harp producing melody of Divine harmony.
19. It is not the daily ritual prayer that leads a ■ to realize Truth-rather it will lead him to vanity.
20. Self-annihilation exalts the slave to the pinnacle of glory.

21. Man, however exalted in spiritual glory, has his limitations; God is Infinite and knows ■ limitation. The limited one cannot understand the limitless One. Even the greatest men of Spirit have not been able to split ■ single hair of Divine Majesty.

66. BULLAHE SHAH (b.1758)

1. At the time of initiation, Shah Inayat said: "O Bullahe, the secret of God is this; on this side He uproots, on the other side He creates."
2. Listen to the story of Bullahe Shah, he has got hold of a *pir* and shall have salvation, My preceptor, Shah Inayat, he will take me across.
3. Bullahe Shah stands for the Unity, so essential for human welfare regardless of religions and sects. He sees God installed in the heart of each individual, no matter to what religion he belongs.
4. Neither Hindu nor Muslim, let us sit to spin, abandoning pride. Neither a *sunni* nor a *shia*, I have taken the path of complete peace and unity. Neither ■ I hungry, nor satisfied, nor naked, nor covered. Neither ■ I weeping nor laughing nor deserted nor settled. Neither a sinner I, nor pious one. Bullah, in all hearts I feel the Lord.
5. Love and law are struggling. Law say: "Go to the *mulla* and learn rules and regulations". Love says: "One letter is enough, shut up, and put away other books," Law says: "Perform the five baths and worship alone in the temple." Love says: "Your worship is false if you consider yourself separate." Law says: "Have shame and hide the illumination." Love says: "What is the veil for? Let the vision be open..." Law says: "On the cross we placed Shah Mansur." Love says: "You did well, you made him enter the door of the Beloved.".The rank of Love is the highest heaven, the crown of creation. Out of Love he has created Bullha, humble, and from dust.
6. He who calls me ■ Saiyad shall receive torment in Hell; he who calls Araien (caste) shall have swings in heaven. O Bullha, if you want pleasure of the Garden, become a disciple of the Araien.
7. People said: "O Bullha! Go and sit in the mosque." What avails it going to the mosque, says Bullha, if the heart had not said the

prayer? What matters it being pure outside when from within dirt has not gone? Without a perfect teacher, says Bullah, your prayers ■■ of no avail; the Lord is met from within me, but the people ■■ searching Him elsewhere.

8. O Comrade! Love is an attribute of God, but for people it is taunt.
9. Never again shall I bear pride (to be Saiyid) for my Beloved (God) O friend, tonight do stay in my house; undo the knots of your heart and laugh with me. (This, Bullah said, while singing, he ■■ Shah Inayat among his audience).
10. Without the Lord, there is ■■ in the heaven and earth. Carefully let you feet take the step ■■ for a second time, you will not return.
11. O Friend! Come know of my pain. I ■■ entangled in affliction. My slumber caused separation from You. I, ill-fated, lost in wilderness, encircled by robbers. *Mulla* and jurist guide me to the way, to roam about in the webs of religious bay. They are the swindlers in the world who spread nets to entrap the herd. They talk of *Shariah* and tie the feet of people with iron chain.
12. Love is the foe of religious rite, it never thinks of creed and caste. The beloved dwells over-seas. Now His love has seized all of my perceptions.
13. I know not who am I. I am neither Muslim, bird of mosque, nor infidelity is my task. Neither am I righteous, nor sinful, nor am I Moses, nor Pharaoh. Nor ■■ I filthy, pious, saint. I live neither in pleasure nor in anguish. I am neither aquatic nor of earth, nor of fire, nor airy creature.
14. I know you are the First, You ■■ the Last. I have no second thought beyond this. In wit and wisdom no one surpasses me. Bullah! Who is He that persists?
15. Your love made ■■ dance recklessly. Your love dwells in the temple of my heart. I drank cup of poison full to the brim. Rush to my rescue O my Saviour, lest I should die. O mother! Don't prevent ■■ from love making. Is there anyone who can bring back my love? I have lost reason and wisdom and myself lost in sailor's arm.
16. Let someone ask ■■ what my Love does, what He likes and what He does. He in the mosque says prayers and in the temple offers prayers. He is One, owner of lacs of houses and their

dwellers. He lives in the very ■■■ house; there is ■■■ veil, He is so close. On whomsoever He throws a glance, He is companion of romance. In the ■■■ of *wahdit* (Divine Solitude) the whole universe appears afloat. Beloved's love is lion who drinks the blood and eats flesh.

17. By iterating *Ranjha*, *Ranjha*, I have become *Ranjha* myself. Call me now as *Dhido Ranjha*, not by the name of *Heer*. *Ranjha* dwells in my inmost being and I in Him and none else reside there. I ■■■ not, He only exists and He consoles Himself. Whatsoever seen in me, my faith and caste is the same. With whom I am knitted in love, transmuted me into His Love. Now you put aside your white mantle, put on beggar's blanket. White mantle is stained easily, but blackened seldom accepts stain.
18. Love made me forget fasting, Haj and prayers. When I got cognition of Him, I forgot logic and *sarf-o-nahv* (grammar) etc. Now touch the chord and sing His praise.
19. Strange love has entered into my heart since the *Day of Alast*. It is roasting me in boiling oil. It roasts who are already roasted. Love of him kills those who are already killed .It crushes relentlessly who are already crushed. Perhaps a spark of His light has penerated. O Bullah! The love of God is strange. It is unique and matchless in the world. It has entered into my being since the Primordial Day of Covenant.
20. O Friend! Shun attaining more knowledge. Your need is just one word '*Alif*'. Exoteric knowledge is not counted here, nor fleeting life is dependable. Your need is just one syllable '*Alif*'.
21. You attained exoteric knowledge and became Shaikh and Mashaikh. You filled your belly with food full to the brim and slept long sleep. When time of departure arrived, you wept bitterly. You drowned in the sea, being not on the either shore i.e., total helpless.
22. You say supererogatory prayers too much and repeat aloud Call to Prayer. On the pulpit of the mosque you make lofty speeches. The greed and appetitive desire has abased you.
23. You explain laws of *Shariah* to the people, but you eat dubious food i.e., you do not differentiate between licit and illicit food. You eat whatever is sent to you. You earn something different, but tell the people something else. Your interior is black, your exterior is white. You must know that *Azazil* (Satan) learnt too

much, but his camp burnt entirely; chain of curse fastened around his neck and at last he lost the game.

24. You eat up the simple folk by fraud and making false promises to them. By gaining bookish knowledge, you have become *mullah*, jurist. God is happy without such knowledge. Your greed is intensified each day and it had made you wretched.
25. In whose heart He got abode, he proclaimed: "I am the Truth, I am the Truth." Such person does not want 'sing and song'; he, rather dances in ecstasy. O Bullah! I found the Real One, the falsehood vanished. I declared truth to the seekers of Truth, since the time, I witnessed the Divine Light.
26. The moment I learnt the lesson of Divine love, my heart feard the mosque and I found abode in His pavilion where thousands of songs (hymns) are being sung i.e., every iota in the cosmos is singing His praise. His love remains new and afresh ever.
27. The moment I seized the secret of His love, duality vanished. My exoteric and esoteric states were cleansed. Now wherever I see, I see my Friend.
28. I am librated, I am free, neither inflicted nor knowledgeable. I am neither Muslim nor polytheist, I stroll in the celestial realms, not intermed anywhere. I walk in the holy tavern (wine-house) no concern with good or evil. What do you ask about the caste of Bullahe Shah? He exists no more.

67. IMAM AHMAD RAZA KHAN BRELWI (d.1921)

1. *Shariah* is the real and *Tariqat* its off-shoots. *Shariah* is fountain-head (origin) and *Tariqat* is sea discharged from it.
2. It is not feasible to separate *Tariqat* (mystical path) from *Shariah*. *Tariqat* entirely depends upon *Shariah*. Thus *Shariah* is the real agent, touchstone, and standard of judgment.
3. It is only *Shariah* that leads one to union with God. Whoever treads path other than this, will go astray.
4. Whatever is revealed through mystic path owes to the adherence of *Shariah*. The reality which the *Shariah* rejects, is not reality in true sense; it would be disbelief and heresy.
5. In Sufism, passionate love of the Holy Prophet (PBUH) is the foundation. Khan replied effectively to those who deny it. He said: "Allah and His Messenger made ■ affluent. Allah and His

Messenger are guardians. Allah and His Messenger are custodians of those who have ■ helper, they ■■■ Masters of the masters. Allah and His messenger are givers. Allah and His Messenger conferred boon and honour to us.

6. Holy Prophet is the guardian of his Ummah. All stretch their hands toward him; implore before him. The Messenger (PBUH) is the liegelord (*Aqa*) of the entire cosmos, mankind, and all the nations. The entire creation of the universe is in his control.
7. He (Apostle) holds the keys of succour (aid in distress), success, and of the gates of Paradise and Hell. Salvation in the end is also in his hand. He is the dispeller of afflictions and hardships.
8. His servants (*auliya Allah*) make attainment of sustenance easy. They drive off tribulation, confer elevated ranks, administer affairs of the world. They cause rain to fall and the earth is sustained due to their presence.
9. Lovers of God see through the light of God all the hidden things in the heaven and earth. Therefore don't think yourself like of them.
10. Mystical knowledge and inspiration, discernment and vision are the first station of the elect (Sufis) And with the light spiritual Sufi saint can see Allah and His Apostle. Just for the acquisition of this affinity or relationship, the great mystics have laid emphasis to join Sufi orders (*salasil*). It is right that who has no spiritual Guide (*Pir*) Satan is his Guide.
11. Whom the greater majority consider *wali* (friend of God), is indeed *wali*. He who always talks against *Shariah*, can never be forgiven on the ground of his being intoxicated (*sukur*) nor can he be considered *wali*.
12. Expositions of the station *ghausiyyat* (Poleship) are based on *ilm-e-laduni* (Inspired knowledge). Therefore such type of sciences are transmitted inwardly from person to person.
13. Without the presence of Ghaus (Pole) heaven and earth cannot sustain their existence. The state of affairs are not revealed to Ghaus through intuition (*kashaf*), rather these ■■■ mirrored to him. They see the world like mustered seed on the palm. Every Pole has two ministers. Surname (*lagab*) of ■ Pole (*Ghaus*) is Abdullah, rightside minister is named Abdur-Rab and leftside minister is called Abdul Malik. Contrary to the practice of worldly governments, in the dominion of the heart, the leftside

minister is superior in position, to that of the rightside minister. Heart is always on the leftside. The great or supreme Pole (*Ghaus*) and Pole of all the Poles is the Messenger himself. Hazrat Abubakr Siddique (R.A) ■ the minister on the left side of the Apostle and Hazrat Farooq Azam on the right. Then the first Caliph Hazrat Abubakr Siddique was appointed as the first *Ghaus* (Pole) in the Muslim Ummah, Hazrat Umar Farooq (R.A) and Hazrat Usman Ghani (R.A) were appointed as his ministers, and this office continued in the family of the Holy Prophets (PBUH) i.e., in *ahl-e-bait* until the advent of *Ghaus-e-Azam* Hazrat Shaikh Syed Abdul Qadir Jilani who held this office. All the *Ghaus-e-Zaman* (Poles of the era) are now his deputies and *Ghaus-e-Azam* is now the sole holder of the office of *Ghausiyat-e-Kubra* and is (not was) the chief of *afrad* until the advent of Hazrat Imam Mehdi who will then occupy this office.

14. Satan creates hurdles in the way of Sufi throughout his life. His seductions are so much attractive that they (Sufis) consider them intuition and inspiration with the result that they go astray. Satan trammels the ignorant Sufis with thin brittle thread. The travellers of mystic path should acquire necessary knowledge. However attaining unnecessary worldly knowledge, more often, is sheerly waste of time.
15. Sometime, an educated disciple endowed with knowledge of *Shariah* and *Tariqat* fails to achieve his object. More often, externalist scholars, after getting knowledge in religious sciences think themselves superior to Sufi saints or fall in self-conceit and vainglory which renders them worthless.
16. In respect of death anniversary (*urs*) of the spiritualists, he said: "The spirits of *auliya Allah*, on the day of their death become attentive to their tombs. Thus, the specific time of their death is more suitable for drawing spiritual inspiration from them." Despite being attached to Qadiriyya order, he (Ahmad Raza) would always think the shrines of the saints of Chishtiyya order as important centers for the acquisition of spiritual beneficence and blessings and considered true and esoteric discipleship as key to attain inspiration.
17. It is good to sit silently in the presence of Shaikh. However, there is ■ harm to get advice in important matters. Nor one should engage in recollection (*dhikr*) in the presence of his

Shaikh for it would be without medium. That *dhikr* which is with the attention of the Shaikh, would be with means or medium, and will be far more effective and the best thing is to have firm faith in the Shaikh.

18. Enraptured (*majzub*) person is an accomplished figure in his own way, but he cannot make another *majzub* like of him. Probably the reason behind this is that a *majzub* is annihilated (*fana*) at the station of wonderment and gets subsistence (*baqa*). This is why he does not attend to anyone.
19. Saintship is concentrated toward Allah Most High and prophethood toward the created beings. Likewise prophethood is the name of getting awareness of the hidden mysteries.
20. Someone asked what is the status of esoteric knowledge? In response he said: "Hazrat Dhu-n-Nun Misri said: "Once I travelled, and brought that knowledge which the people accepted. Again I travelled and brought that knowledge which the people did not accept. Third time I travelled and brought that knowledge which was beyond the comprehension of the people and the elect."
21. What is the holy name of the Apostle? In earlier scripture, it is 'Ahmad' and in the holy Quran 'Muhammad.' But names of his attributes are innumerable. Allama Ahmad Qastallani collected five hundred. The author of *Sareet-e-Shami*, added to them three hundred more, and I added to them six hundred more, making a total of fourteen hundred. His names are different in different regions and in different types of creature. Rivers, sea, mountains have their own different names of the Apostle. This plurality of names denotes the plurality of his attributes.
22. What is the meaning of *wahdatu-l-wujud* or the Unity of Being? It means God is the Absolute Existent Being i.e., the Perfect Unity- the Self-Subsistent. Besides Him, all other beings are just reflections of His Being. Thus in reality, it is only He who exists.
23. Someone asked whether the spirit is tormented or the body too in isthmus (*barzakh*). He said both ■ tormented and both are recompensed.
24. What is the meaning of austerity (*mujahidah*)? He who fears to stand before the Lord, and bridles his sensual impulses. Indeed the Paradise is incumbent ■ him and this is the greater holy war.

25. Does the *Ruh* (spirit) belong to the realm of command? Yes! But there is difference between the command and the creation, (Body). The world of creation (body) is from the substance and has been created gradually (step by step). And the realm of command relates to "Be, and it is". The creation of Body is, as holy Quran says: "*We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth — another creation.*"(23:14)
26. In respect of Ghaus-e-Azam, Hazrat Shaikh Syed Abdul Qadir Jilani, he says:
- i. O the great Ghaus! What a lofty rank you have! Your foot is above the heads of the high-ups. You are such a Ghaus that every Ghaus of the epoch is your lover; you are such a rain that every rain yearns to slake its thirst from you.
 - ii. *Alaman!* Your wrath is so fierce that your victim can never sleep peacefully even in his grave.
 - iii. Your threshold had the honour of being attached to you, and the dog has the honour of being attached to your threshold, and I have the honour of being attached to that dog. So I too have belt of your name fastened round my neck. All the *qutbs* circumambulate (make circuit) of the holy Kaaba, the Kaaba itself circumambulates your threshold.
 - iv. The derogatory remarks of your slanderers hasn't diminished, nor will ever diminish your glory when the Most Tremendous and Glorious ever elevates your ranks, i.e., every moment you are being elevated.
 - v. Ghaus-e-Azam! The leader of the pious and righteous ones. Thousands salutations (*salam*) be on this evident Divine manifestation for whom the neck of *auliya Allah* became his pulpit. And thousands salutation be on his marvelous foot.

68. ALLAMA MUHAMMAD IQBAL (d.1938)

1. Perfection lies in passing beyond all experiences of ephemeral character till what is absolutely objective is reached.
2. He who assimilates Divine attributes, is no doubt a higher person but a truly perfect — is he who goes beyond this stage and assimilates the very — of God.

3. The final experience is the revelation of ■ new life-process, original, essential, spontaneous. The eternal secret of the ego is that the moment he reaches this final revelation, he recognizes it as the ultimate root of his being without the slightest hesitation.
4. If thou standest unshaken in front of His light, consider thyself as living and eternal as He is.
5. The true gnosis (*marifat*) lies in believing that this world is transitory and is subject to decay and decline. But amidst this universal phenomenon of death, the human ego alone is above dissolution and decay.
6. The final fate of man, is not obliteration of this distinctness of the human ego from the infinite Ego, but a gradual growth in self-possession, in uniqueness, and in intensity of his activity as an ego.
7. Open your eyes and look into created objects and see the intoxication hidden under the veil of wine.
8. The man of God does not accept the colour and smell from others; he accepts the colour and smell only from God.
9. Exhilarating intoxication comes from the wine of Love! Allegiance is another name for Love.
10. Are you ■ love? Be strong and powerful by allegiance to the Beloved, so that you may catch God Himself in your noose.
11. O Traveller! Remember that the soul dies if it makes as stay; it becomes more living if it continues to fly ceaselessly.
12. You need contented poverty (*faqr*). Then do not bemoan your empty handedness; for your welfare lies in spiritual ecstasy and not in high rank and riches.
13. Knowledge when devoid of Love, is nothing but juggling with ideas.
14. Men's reason aims at the conquest of the world of matter. His love makes conquest of the Infinite.
15. What is momin's *faqr*? It is the conquest of all directions. The man acquires God's attributes by this *faqr* (spiritual poverty).
16. The Believer, when drowned in the will of God, himself becomes God's decree.
17. You may come in personal communion with God in such ■ ways that He ■■■ you and you see Him.
18. Rumi, the spiritual Guide, with an enlightened heart, is the leader of the caravan of Love and spiritual intoxication. His bosom is

full of the light of Quran; Jamshed's cup feels ashamed in the presence of his mirror.

19. The Guide Rumi converted my clay into elixir and built up new lights from my dust. By the blessing of the guidance from Rum, I read out, once again the hidden mysteries of the branches of knowledge.
20. Make Rumi, the spiritual Guide, the companion in your way, so that God may grant you the warmth of life.
21. For Rumi knows the kernel from the rind, and he steps forth firmly in the way of the Beloved.
22. *Pir* Rumi has cast such a flame — the sweepings of our thoughts that it has burnt them altogether and explained that our destination is the Presence of God Most High.
23. If — gets this station, then every human can cast glance on the niche of Divine light and sees Him without veil.
24. Ardeney of Divine love does not repose in separation and union. It does not take rest without seeing the Beauty of the Most Majestic and Gracious.
25. Kindle light of His love is your bosom, for without this lamp in the corporeal being one cannot recognize his own self.
26. Don't enquire of these in patchy rags. If you have faith — them. They are sitting with the bright palms in their sleeves, like that of Moses.
27. One who eats straw and barley is sacrificed for its meat, but one who feeds on God's light becomes the holy Quran.
28. I may tell you the sign of believer (*wali*); when death arrives, he smiles.
29. Needless man (*wali*) holds different grandeur. Death confers another life to him, i.e., blissful celestial abode.
30. Such person (*wali*) concentrates to purify his lower-self and not the death. Death is only momentary for them. They are transported to Abode of Light.
31. Man of God treads path of love. Passionate love is life in true — and death unlawful.
32. O ignorant! Don't search light of faith in books. Knowledge and wisdom — in books, but light from the spiritual glance of the spiritualists.
33. Company of the spiritualists is better than the bookish knowledge. Their company builds personality anew.

34. *Faqr* is not begging for lack of means, but a positive attitude of detachment from the material world.
35. *Faqr* is ■ penetrating insight and ■ living heart; it is to sit in judgment over one's own work and to develop oneself round the words "There is no deity."
36. It is not strange if two kings cannot rule over a single land. Strange is that the temporal and celestial worlds cannot contain a single *faqir* (radiant saint).
37. *Faqr* makes a nightly assault ■ the angelic domain and ■ the hidden forces of Nature. *Faqir* can transform into a different man and turns you from a piece of glass to a diamond. Although he speaks little in the assembly of people, yet this little enlivens ■ hundred assemblies.
38. The Quranic *faqr* is ■ critical examination of existence; it is not mere rebeck-playing, intoxication, dancing and singing. The *faqr* of ■ believer makes land and sea tremble. It illuminates *Khudi* like a lamp.
39. When *faqr* becomes naked under Sun, the Sun and the Moon tremble through its fear.
40. Woe to ■ nation that has fallen so low that it gives birth to kings and lords but not to a single *dervish*.
41. Since three hundred years, taverns in Indian have closed down. It is time, O *Saqi* your munificence (spiritual inspiration) be distributed among all.
42. Learn from Rumi the secret of *faqr*; that *faqr* is envy of king, avoid that *faqr* which led you to (social and moral) decline.
43. *Faqr* is the wealth of Mustafa (PBUH) and we are its trustees. Its substance is derived from Quran. *Faqr* has the power to shake the world in fear.
44. Don't stray your glance from the Holy Prophet (PBUH), failing which you won't survive.
45. Quest for solitude with God in such a way that you see Him and He sees you. Be steadfast in the presence of God and don't be neglectful in the sea of Divine Light.
46. Become so much annihilated in the sanctuary of the Beloved that your exterior and interior ■ radiated.
47. You cannot achieve your goal unless you join company of a perfect spiritual Guide. When you find him, seize his skirt fast.

48. You are afraid of affliction (in spiritual path) and become forgetful; otherwise to live in ■■■ and not to become pearl is shameful act.
49. Sign of man's love for God is that he sees him through contemplation and this vision is hidden from the eyes of others. Sometimes tears flow from the eyes of the contemplator.
50. Sometime an ordinary straw becomes veil over my eyes and sometime I see both the worlds (corporeal and celestial) at a glance.
51. There ■■■ a hundred worlds from star to star, sky on sky as far as mind can soar. But when I look into my self, I see in its horizons of infinity. (Human is micro and ■■■■■ cosmos simultaneously).
52. Divine radiance is in hills and dales, and flowers. All have their cups full of His lustrous wine. He left no one's night unilluminated: In each heart Divine light shines.
53. If you desire the heart's light, serve the *Faqirs*. For this jewel is unobtainable in royal treasures.
54. Raise yourself to such heights that before every fate befalls, God shall ask you to say, what do you propose to ordain for yourself?

69. KHWAJA BAHAUDDIN NAQSHBAND (d.1390)

1. *Wilayat (sainthood)* is a Divine boon, and the saint should be aware of it so that he could express thanks to the Almighty.
2. The saint is secure due to Divine Providence. He is protected from all calamities. Miracles or supernatural power are not trustworthy.
3. Main thing is to be steadfast ■■■ one's talks and acts. The travellers of mystic path are conferred sainthood by obeying Divine commands and injunctions. There are three kinds of Sufi saints: A follower (*muqallid*), accomplished (*kamil*) and perfect infinite. The disciple should surrender himself to the will of his spiritual Guid (*Pir*). This is resignation (*tasleem*).
4. The spiritual Guide is like ■■■ experienced physician. He applies medicine according to the need of his disciple. Interference of the disciple, in this respect would be baneful. Our method of education is in accord with the *Sunna* and the practice of the companions of the Holy Prophet. Only His grace made us enter

the gate. We have seen His gracefulness in this regard from the beginning to the end.

5. Some asked Khwaja whether his sainthood is inherited or acquired?" He said: "It is spiritual perception and emotion from the Divine attractions by the virtue which I succeeded." Someone asked: "Do you engross in *loud dhikr*, mystic music (*sama*) and retreat?" He said: "Our method is 'solitude in the crowd', (*Khalwat dar anjuman*) which means to remain busy in His adoration while living in society; to be busy in His invocation outwardly and inwardly; to be aware of our inmost heart and unaware of the entire phenomenal world. No mode of life is better than this in the world.
6. Our method is *suhbat* (companionship) of the spiritual Guide (Shaikh) and renown lies in solitude which entails woe and anguish.
7. In *La ilaha, ilaha* means denial of self and *illallah* (there is ■ deity but Allah) means annihilation in His Essence. And by *Muhammad-ar-Rasul-ullah* (Muhammad is the Messenger of Allah) means adherence to *sunna* and wont of the Apostle. The object of *dhikr* (remembrance) is to have access to the reality of *kalima Tawhid* i.e., to negate all "otherness" except God. He also said it is easy to understand *sirr-e-tawhid* (secret of Oneness) but it is difficult to attain secret of His gnosis (*marifat*).
8. One should get instruction of *dhikr* or litany from ■ accomplished mentor (*pir*) so that its result is sighted. Its purpose is to get at the reality of *Tawhid*. There are three things which cause gnostics to tread Sufi Path.: Reflection and meditation (*muraqaba*), self-accounting (*muhasbah*) and contemplation (*mushabada*). *Muraqaba* means forgetting the creatures to concentrate ■ the Creator. *Muhasaba* means critical stock-taking of the self every moment i.e., to see time is spent in His presence or absence. *Mushahada* means contemplation (beholding) of Divine Beauty with esoteric eyes. In state of contraction (*qabz*) we behold attribute of Majesty and in state expansion (*bast*) we behold attribute of Divine Beauty.
9. In His worship, we need body and in servanthood (*ubudiyyat*) it is to alleviate it (body) No act will yield any result as long as egoism (selfhood) persists.

10. He who trusts in God, should not consider himself reliant (*mutawakkil*) and should conceal his reliance in occupation. We in the spiritual path chose abasement (*zillat*) but Allah Most High, by His providence conferred honour to us.
11. In the beginning we made ourself 'Desired' (*matlub*) and other Desirers (*talib*) But we have deserted this practice. The real mentor (*murshid*) is Allah Himself. And he who is the true seeker of Him, is sent to us by Him, and he gets what is apportioned to him.
12. Phenomenon (*majaz*) is bridge to the Real. It means all kinds of worship, whether external or internal, of acts or speech, are unreal (*majaz*) or metaphorical. The wayfarer cannot achieves the Reality (*haqiqat*) unless he transcends all of them.
13. Someone asked: "What is meant by *sair-o-suluk*? He said exhaustive knowledge of God (*marifat*). He again asked: "What is that?" To transmit (spiritual wealth) fully what has been attained from the *mukhbir-e-sadiq* (Bringer of true intelligence; ■ title of the Holy Prophet) in short," he replied.
14. Ardency of love essentially requires that lover persistently remain in quest of the beloved. The ■ dear is the beloved, the ■ woe, anguish, and afflictions will be present on the way to Him. In the mystic path, excellent conduct of the aspirant is that he should remain restive and uneasy in His quest.
15. Someone asked: "What is meant by 'when *Faqr* is complete, it is God'?" He said it means the being of man is annihilated and subsistence is attained in the Absolute Being, Or it is passing away of individual self in Universal Being. It is ■ death of selfhood.
16. Kernel is protected by rind (husk). If rind is disturbed it also disturbs kernel. *Shariah* is rind or husk, mystic way (*tariqat*) is kernel. If defect occurs in the observance of *Shariah*, mystic path is also blurred.
17. Someone said: "It is generally held that *wilayat* (saintship) is superior to prophethood (*nabuwwat*). It is true?" Khawaja said: "No! Only *wilayat* of ■ prophet is superior to his prophethood."
18. A savant asked how ■ we attain conscious awareness in prayers? He replied: "That morsal, which is licit and is eaten with the presence of mind and attention creates Divine

awareness. Besides prayers, ablution and first *Takbir* (*Allah-u-Akbar*) should also be performed with full conscious awareness."

19. The Shaikh must be well ■■■ of the past, present, and future of his disciple (*mureed*) ■ that he could teach him properly. He said Sufism is entirely discipline or code of conduct. One etiquette is for God Glorified is He, second for the Apostle, and third for the spiritual Guide (*Pir*). It is incumbent ■ the wayfarers of mystic path to be respectful to their spiritual Guides in their presence as well as absence. He who has realized His divinity, nothing remains hidden from their eyes. We have become mirror since forty years; our mirror never made mistake. He means to say whatever *auliya Allah* see, they see through their intuitive intelligence which God confers on them.
20. During my mystical journey, once an inner state like that of Mansur Hallaj appeared in my being. It was likely I might utter the same words "I am the Truth", from my mouth which had come out of his mouth. There was gallows in Bukhara. I went twice toward it thinking that my head too deserve the same treatment i.e., crucifixion. But by the Divine Providence I crossed this station.
21. It is related that Khwaja had no male or female slave. Someone asked about this. He said in servanthood, there should be no masterhood (*Khawjee*).
22. Someone asked: "Where does your Sufi order arrive? "He said: "Through Sufi order (*silsila*) no one can arrive anywhere."
23. Once I saw a chameleon (*girgat*) who was gazing upon sun with a fixed look engrossed in the vision of its beauty. Seeing it, I too felt divine attraction in my heart and thought I should request him (*girgat*) to intercede in His Court for me. Standing humbly, I raised my hand in supplication. The chameleon, abandoning his absorption laid on the ground facing heaven as if he was praying for me. For long while I continued saying *Aamin*.
24. Khwaja has narrated an another important event of his early life of austerity and mortification. He says once I was going somewhere. Incidentally I met an unknown person who said: "You look acquaintance (*ashna*). " I said, I hope by the virtue of glance of *auliya Allah*, I will be acquaintance of Him. He asked about my sustenance. I said: "I eat whatever I get, otherwise I endure and thank." He smiled and said: "It is ■ easy job. Real

work is to bring your lower-self ■■■■■ repentance so that if you don't get bread, it must not revolt." I requested him to advise me. He said go to jungle where all hopes and expectations of yours lower-self would shatter. Stay there for three days. On fourth you will ■■■■■ a rider ■■■■■ saddleless horse. You say *salam* to him and go ahead. He would say to you: "I ■■■■■ debt to you, you get it. But you don't attend to him." Khwaja says I went to jungle and ■■■■■ all the things that he had predicted. The ■■■■■ person further advised me (khwaja) to help old, indigent, poor and broken hearted people and treat them with humility and lowliness. He advised: "Remove all sort of thorns, stones and pebbles you find on the road you walk on." I obeyed and travelled mystic path for long time in this manner. He also advised: "Attend to ailing and injured animals. Dress their wounds and try to cure them as much ■■■■■ you can." Thus for long time I acted upon this. Also at night I used to go out of my house and search imprints of their hoofs ■■■■■ earth and rub my face there. I continued this practice for seven years. The same person also advised me to treat the dogs of His Court with lowliness and humility and seek your object from them. Eventually you will see a dog through whom you will achieve your goal (unification). Khwaja says I got fully prepared to act upon this instruction. After sometime, at night I ■■■■■ that specific dog. Seeing him my inner state suddenly changed. I went near him with great humility. I was weeping and imploring at that time. I asked him to pray for my success. He laid down on the ground facing toward heaven raising his four legs upward. Facing the sky, he began to weep and implore. I had also raised my both hands. Meekly I continued saying *Aamin*, until he became silent and got up. After this event, Divine Providence graced ■■■■■ with eternal bliss and blessedness i.e., my inmost heart was illuminated by Divine Light, I had achieved my goal.

25. The mirror of each Shaikh (spiritualist) amongst the Mashaikh has two directions and my mirror has six. By mirror means heart of the gnostic (*arif*).
26. Had there been another being (*wujud*) excepting human being, the treasure of *Faqr* (spiritual poverty) would have buried there ■■■■■ treasures ■■■■■ always found in the dreary lands.

27. It is not the law of this game (travelling mystic path) that whoever runs a race shall win. But only he wins who ■■■ the race.
28. To *auliya Allah* are revealed Divine mysteries, but they don't disclose without permission. It is said, he who has something, conceals it and he who has nothing, publicises.
29. I asked one of the top most spiritualists "What is *dervishhood*?" He replied: "Abasement and indigence."
30. Some people asked Khwaja to wrought miracle (*karamet*) for them. He said: "Our *karamat* is evident that we can walk on the earth despite overloaded by sins."
31. Reality in true sense is attainable after annihilation (*fana*). As long as creaturehood (*Bashariat*) overwhelms, it cannot be achieved.

70. MAULANA ABDUR RAHMAN JAMI (d.1492)

1. God has not made man with two hearts within him. He has placed within you but one heart so that with single heart you may love Him alone, weaning from all "otherness", and devote yourself in His worship and refrain from dividing the heart into hundred pieces.
2. Unification consists in unifying the heart i.e., purifying it and expelling from it attachment to all things other than the "Truth". So long as a man remains imprisoned in the snare of passion and lusts, it is hard for him to maintain close communion with the "Truth" (God).
3. When the true aspirant perceives in himself the beginning of Divine attraction, which consists in experiencing pleasure, whenever he thinks of the "Truth," he ought to exert all his efforts to develop and strengthen this experience and simultaneously banish whatever is incompatible therewith.
4. Man in regard to his corporeal nature stands ■■ the lowest point of degradation; nevertheless, in regard to his spiritual nature, he is at the summit of nobility, He takes the impress of everything to which he directs his attention, and assumes the colour of everything to which he approaches.
5. The various grades of created things ■■■ theatres of His revealed beauty, and all things that exist ■■■ mirrors of His perfection.

And in this course you must persevere until He mingles Himself with your soul, and your ■■■ individual existence passes out of your sight. Then if you regards yourself; it is He whom you are regarding; if you speak of yourself, it is He of whom you are speaking.

6. It behove you to detach yourself from mundane relation and get rid of contingent forms by hard striving and earnest endeavour and expel vain thoughts and imaginations from your mind. The more vain thoughts ■■■ cast out, the stronger and closer this relation becomes, till the "Truth" most Glorious cast His beams into your heart, and deliver you from yourself and save you from the trouble of entertaining His rivals in your heart. Then there will abide with you neither consciousness of yourself nor even consciousness of such absence of consciousness-nay, there will abide nothing save the one God alone.
7. At the beginning of things, the Beloved (God) unveiled His beauty, in the solitude of the invisible world. He showed all the His Beauty unto Himself. He was in truth, both seer and seen: none except Him had looked upon this world. All was one, there was no duality; no assertion of "mine" or "thine".
8. His Essence and Existence are one. The Divine Attributes like knowledge, Power and Will might appear to us as distinct from ■■■ another and different in their meanings but, in reality, they are identical with the One Divine Existence.
9. From the stage of *wahdatu-l-wujud*, Jami passes on to the pantheistic stage of '*hama osi*' (all is God). The universe is the outward visible expression of the 'Truth' and the 'Truth' is the inner unseen reality of the universe. Nay ■■■ in reality, there is but One Real Being; His concealment and His manifestation, His priority and His posteriority ■■■ all merely His relations and His aspects. It is He who is the first and the last, the exterior and the interior.

*"Beings; the essence of the Lord of all,
All things exist in Him, and he is all;
This is the meaning of the Gnostic phrase,
All things ■■■ comprehended in He all."*

10. In the scheme of emanations, the first emanation of God is pure unity. When unity is unconditioned by any quality ■■ aspect, it is 'Absolute' (*wahid*) and when it is regarded as a Reality

conditional by qualities it can be called Single (*ahad*). The second emanation is the Universal Soul which contains the attributes of Life, Knowledge, and Will. Hence the One Real Being assumes the forms of both the Divine Substances and this Mundane Substance in the state of the unity of the whole.

11. In reality there is but One sole Being who is interfused in all these degrees of manifestations which are only the details of the Unity (*wahidyat*).
12. God reveals Himself at every breath in ■ fresh revelation, and He never repeats the ■■■■■ revelations, that is to say, He never reveals Himself during two consecutive moments under the guise of the same phenomena and modes, but every moment presents fresh phenomena and modes.
13. Since God is the only Existential Being, man is non-existent and unreal. He is ■ non-entity apart from God.
14. Human qualities are Divine qualities in ■ manifested form. They relate to the Divine Attributes like ■ part to the whole. Union consists in forsaking all else and being wholly engrossed in the contemplation of the one Unique Being.
15. The heart of the true mystic remains free from all thoughts except the thought of God. Complete annihilation of the self implies annihilation of all the human qualities including the consciousness about self-annihilation.
16. In praise of the Holy Prophet (PBUH):-

*O the possessor of beauty! O the leader of mankind!
The moon owes her light to your resplendent countenance
To praise you befittingly is beyond human attainment
Briefly said, you are next to Allah the Most High.*

71. KHWAJA BAQI BILLAH (d.1603)

1. Favour and kindness of the spiritualists and their inner glance is the sum-total of all the blessedness. It puts ■ track the distracted, and creates ■■■■■ in the God-wary people especially when their graceful glance is combined with their association.
2. The spiritual Guides after annihilation and subsistence become manifestation of the Knower (*alim*), the Wise (*hakim*), and Speaker as is written in the books of mystic path (*tariqat*). You

should always remain humble and benefitted. The disciple always needs his Shaikh. And as someone says that such and such person does not need his Shaikh; it means he has attained union through light. At this stage; if the Shaikh withdraws himself from amid, it would not cause any harm to the disciple.

3. To avoid illicit food and to be purified from all despicable qualities enhances yearning. Try always to shun illicit, and doubtful morsal. Blameworthy traits of the lower-self, like anger, bad conduct, undue sexual appetite, and other sensual impulses should not appear. Unless you implore and seek Divine help, you cannot escape from such, baneful desires. Therefore, be always humble and meekly.
4. When the palpitation (beat of the heart) accords commemoration, it is called *dhikr* of the heart. But it is not trustworthy. *Dhikr al-qalb* (remembrance with the heart) in true sense is that when one becomes present and contemplative in Divine sanctuary. When you get this stage, all kinds of stray thoughts will leave the heart. At that time you try to secure that state instead of paying attention to *dhikr*. If there occurs any disturbance or laziness you again recourse to His remembrance until you recover that (contemplative) state permanently. After this, by combining *dhikr* with His presence, you wait for His infinite grace and conferments.
5. May Allah Most High save us from the prison of ego and deliver us from the veil of self-conceit. To tease the hearts of *auliya Allah* and ■■■ their displeasure, is a big cause for failure to arrive ■ His pavilion. The spiritualists have said that it is not so harmful to fall from the Divine Throne, ■ it is to fall from the eyes of a saint. In mystical path, one has to be grieved (afflicted) too much. One has to become discipline incarnate. Selfhood and vainglory won't do.
6. Journey in God (*sayr fi Allah*) has no limit. When ■ trace of consciousness is left, *fana* and self-naughtedness achieves perfection, then it is futile and unprofitable to stay at this station. The real goal is to achieve servanthood, humbleness and to be locus of His unlimited "descent in knowledge" Allah Most High loves those who possess high aspiration. One should adore him without requital and recompense. Adherence to the wont of the Holy Prophet is indispensable. Hazrat Junaid Baghdadi used to

say: "For me, to drink wine is better state than that which prevents one to neglect any ordinance of *Shariah*.

7. Do not associate with ■ person whose heart does not aspire gnosis (*marifat*) of Allah. And flee from such exoteric scholars who have made their learning means to get high rank, dignity, conceit and renown, as you ■■■ away from lion.
8. Unless you don't get irradiation (*tajalli*) of His real Essence, you cannot be considered to have attained the state of Detachment (*tafrid*). The sign of this blessedness is that ■■■ becomes immune of all the temporal and celestial boons. And all kinds of inner states and contemplations are directed towards *Abadiyya* (abstract Oneness) and one is delivered from anxiety permanently. After the attainment of "Detachment", it is futile to aspire contemplative ability.
9. The best and nearest way to attain supreme blessedness is to go in the presence of such person whose inner glace is firmly fixed on the Divine sanctuary and who has totally annihilated himself in this respect and had become indigent (poor) too with the said glance. One should live in the company of such person with utmost humbleness and meekly and deal him with great respect, veneration and learn from him art of remembrance (*dhikr*) and meditation.
10. In respect of love of His Essence and love of His Attributes, he said: "Love of the attributes (qualities) is that one loves another person on account of his learning or his chivalry. This kind of love will be based sheerly on these traits. And love of the essence is that a person is loved without reference to any of his quality. Love of His Essence is conferred on such contemplative folk (*ahl-e-shuhud*) i,e., witnesses who have ■■■ ulterior motive. Thus some love Him to enjoy the relish of beholding Him, and some love His Essence without such motive. If, at this station, they enjoy irradiations (*tajalliyat*) of His Beauty, it would not be considered opposite to the love of His Essence. Rather it would be ■ supreme love. At this point, he related the Tradition: "Who is slain by My love, I am the blood-money for him." By blood-money means *mahabbat-e-zauqiyya* (spiritual love) which is revealed in the love of His Essence after annihilation of the aspirant.

11. Fasting is an adoption of one quality of God since He is free from eating and drinking. The devotee (servant) desires to participate in one of His quality for a while and becomes accustomed to it. But submissiveness demands that one should do something in *shari* i.e., before dawn while starting fast, so that he must not be out of the boundary of servanthood. Likewise observing night-vigils (praying in midnight) is also an adoption of one of Divine traits, since He is free from slumber. It is befitting for the servant to follow this trait and get up at midnight to say *Tahajjud* prayer but never boast of it nor become arrogant.
12. Someone asked: "As it is said that jurist makes mistake and still he is in the right course, and also there are differences amongst the *aimmah* (authorities in religious matters) of *Fiqh*, do the *auliya Allah* too have some differences with each other? Do they make mistake as the jurists do?" He said *auliya Allah* sometimes misunderstand talks of each other but not differ in the real (basic) matter. They differ only in the interpretation. That too in certain cases, the narrator is unclear or the narration is faulty. Secondly one does not have the same spiritual state (rank) equal to that of other and does not fully understand intricate allusion of other in gnostical utterance. For instance, what Shaikh Ala uddaula Simnani (d.1336) said about Ibn Arabi, was his own misapprehension. (Ibn Arabi far excelled Simnani in spiritual rank). Thus the followers of both the spiritualists, after full investigation, agreed that there is no basic difference in understanding the doctrine (*Wahadtu I-Wujud*); the difference occurs in the interpretation. The [redacted] again questioned: "How did they achieve ability in the religious matter? Was it due to their own efforts or they got sainthood (*wilayat*) by the virtue of spiritual glance of their Shaikh?" He said: "They had the ability in their own self and also the graceful glance of their Shaikh, since the alchemist (*Kimiya gar*) makes gold not from the dust, but with [redacted] substance like mercury and copper."
13. In respect of gnostical knowledge, he said man is not bound to acquire spiritual knowledge, rather he is law-bound to adhere to *Shariah*. The Holy Prophet (PBUH) always taught to follow sacred law of Islam (*Shariah*) and not the mystical knowledge of Sufis. And it is a great blessing that [redacted] follows the *sunna* of

Holy Prophet (PBUH) and the practice of his Companions fervently.

14. There are three kinds of Shaikh (*Pir*). First is *Pir* of patched frock (*khirqa*), the second is *Pir* of education, and the third is Training master (*Pir-e-shubat*). *Pir* of *khirqa* is that from whom the people get or [redacted] initiative rag (*khirqa-e-Bait*) and discipleship. The second type of *Pir* is that who teaches *awrad* and *wazaif* (litanies and formulae), the third type of *Pir* is one with whom people consort, and gain spiritual influence in his company. In Sufi orders of Chishtiyya and Suhrawardiyya in India, the reliance is on *khirqa* (Sufi frock) and he who awards it, is considered absolute Shaikh (*Pir*). Therefore they don't accept plurality of Shaikhs. And he who educates and consorts is called *Murshid* (spiritual Guide). In our Sufi order (*Naqshbadiyya*) emphasis is on companionship i.e., to keep company with the Shaikh. If anyone achieves most exalted spiritual rank in the company of his Shaikh, he does not need another *Pir* to educate him and give litanies (*awrad*) etc.
15. Those who are God-wary, intuition does not benefit them. Intuition (*kashf*) is also of two types. First is cosmic intuition which is totally worthless, the second is celestial which is enough for the job. No other *kashf* can vie with it.
16. Three things motivate the Mashaikh to educate and guide the people: First Divine inspiration, second, order of the Shaikh, third, kindness and compassion on the creatures. When the spiritualists see mankind going stray, they try to remove evils from them. Fear before the creatures is torment in Hellfire and terror on the Day of Judgment. Kindness is that the *Mashaikh* make it incumbent on them to motivate and exhort the public to adhere to *Shariah*, but not that to persuade them to aspire and seek unitive life which demands something else, but not kindness. It is something additional.
17. Just licit morsal won't work, rather the fuel, utensils, etc, should also have been earned lawfully and the cook should also be God wary. And also when you eat, you should be conscious of His Presence, because food, carelessly taken creates such smoke, which prevents transmission of spiritual inspiration, and the holy spirits which [redacted] shadow of such influence and grace don't dwell facing heart. Those whose brain is weak, must take strong

nutriments. If men of weak brain eats bread of barley, it would create dryness and stop influx of inspiration. The people of unveiling should be careful to strengthen their brain, otherwise more often, due to dryness, they make mistake to understand inspiration and intuitions etc.

18. There is great difference between *wilayat* and *walayat*. *Wilayat* is name of that proximity which the servant has in Divine Court. And *walayat* is that thing which causes popularity in the public, i.e., the people ■■■ attracted toward him, and this is relationship with the created beings. Miraculous power of control concerns the first kind i.e., *wilayat*. All kinds of spiritual blessings are the result of *wilayat*. When the mirror of aspirant faces the mirror of his Shaikh, whatever is reflected in the mirror of aspirant (disciple) is the result of spiritual influence of the Guide which is transmitted in proportion to the receptacle of the disciple.
19. Khwajah Baqi Billah ascribes distance and remoteness to ■ superstition. He says: "When you come to know that this is the reality, you find that nearness and distances are ■■■ creations of our imagination. There was no distance between you and God which necessitated an effort for coming near to Him, neither was there any separation which required an attempt for ■ union.

72. MUJADDID-i-ALIF THANI (d.1624)

1. The goal of Sufism is not to acquire ■■■ intuitive knowledge of reality, but to be a servant of God. There is no stage higher than the stage of servanthood (*abdiyat*), and there is no truth beyond the *Shariah*.
2. The object of Sufi *tariqah* (mystic path) is nothing but to produce conviction in the beliefs of the *Shariah* and to facilitate the observance of its rules.
3. The experience of *fana* and *baqa* is the ■■■■■ of *wilayat*; its purpose is to produce conviction.
4. Visions and auditions are not the end of Sufism; they are mere shadows, and God transcends them absolutely.
5. *Auliya Allah* ■■■ of two kinds: Those who remain absorbed in God, and those who ■■■ returned to the world. The latter are superior to the former.

6. The Sufi state of *fana* and *baqa* is only a matter of experience, it has no existential significance i.e., passing away (*fana*) and abiding in God (*baqa*) ■ experiential (*shuhudi*) not existential (*wujudi*) Man does not become God and is not united with Him. The servant is servant for ever, and the Lord is Lord eternally.
7. The disappearance of individual identity in *fana* is visual rather than existential.
8. God does not unite with anything, nor does anything unite with God.
9. The belief in the Unity of Being is not required for the realisation of *fana* and *baqa*. Whatever is seen, heard or felt in mystical experiences is other than God; the mystic should negate them and realise that God is beyond them, i.e., for *fana*, we need only the perception of One Being (*tawhid shuhudi*) so that we ■ forget the not-Divine.
10. I have made my journey by the second route (*tawhid shuhudi*), and ■ lot of ideas of the Unity of Being have been revealed to me on the way. God has been particularly kind to me and pulled me to him through the way of love. With His help I have crossed the valleys and climbed the hills that lie in this way. It is just by sheer grace that He led ■ to pass over shadows and in the end reach the Real.
11. Negate all that come to in vision and understanding even if it is the vision of the Unity in multiplicity. For the real Unity does not appear in multiplicity: what actually appears is a reflection or an image of that Unity, not the Unity itself, unless you reach wonder and unknowing, you will not attain annihilation.
12. What appears in vision is other than God. Ever-changing states and experiences are not to be relied upon. Don't care for what comes and goes, what is said and heard. The goal is altogether different: it transcends whatever you hear or see, feel or experience. These things are just like sweets or cookies to please the children of *suluk*. Go beyond them. They ■ unreal as a dream. If in ■ dream you see that you ■ king, you do not become a king. However, the dream offers a hope; it is ■ promise. In the Naqshbandi *tariqah*, visions and experiences ■ not to be counted.
13. In their visions of God, the Sufis do not ■ God Himself, they only ■ His appearance or shadow; and the words which they

hears ■■■ not related to God as speech to its speaker, but ■ creation to its Creator. Sufistic utterances which conflict with this rule should be treated as *shathat*: their sayers may be hopefully forgiven, but their followers who believe in those words might be liable to God's punishment.

14. Know that intoxication is a mark of saintship (*wilayat*), and sobriety is ■ characteristic of prophecy (*nubuwat*), parts of which ■■■ available to the most perfect followers of the prophets as followers by virtue of their sobriety.
15. Obedience to God lies in obedience to the Prophet. The words of Sufis that differentiate between the two obedience fall into the category of *shath* and should be ignored. The fact is that at the earliest stages of *wilayat*, it is the love of God which dominates, but at the stage of perfection which is akin to *nubuwat*, it is the love of the Holy Prophet (PBUH) which is predominant.
16. Spiritual exercises and austere practices, which are not in accord with the *Shariah*, ■■■ of no avail.
17. Know that the decrees of God are of two kind: alterable and non-alterable. The former is subject to change and alteration, the latter is not. God says: "My decrees do not change." This refers to the non-alterable decrees. About the alterable He says: "He effaces what he will and confirms (what He will), and with Him is the Mother-Book (*Ummi-Kitab*)
18. The prophetic way is free from '*fana*' '*baqa*', *jadhbah* and *suluk* which are part of the Sufi way. The nearness (*qurb*) to God that ■■■ attains through these phases is the saintly nearness. It is the *qurb* which the saints of the Ummah attain. But the *qurb* which the Companions have attained in the company of the Prophet is the Prophetic nearness. They receive this *qurb* through the Prophet and by following him. In this *qurb* there is neither *fana* nor *baqa*, neither *suluk* nor *jadhbah*. However, it is many times superior to the saintly *qurb*.
19. The *Shariah* and the *haqiqah* ■■■ one; the former stands to the latter as a principle to its elucidation, ■■■ to intuition, as faith to vision, and ■■■ effortful obedience to spontaneous submission. The words and deeds of Sufi which differ from the *Shariah* are the product of intoxication. This happens until the Sufi reaches the final stages; at that time his revelations ■■■ in complete conformity with the *Shariah*.

20. The mission of the prophets is to preach the *Shariah*. To establish the rule of the *Shariah* is to do the work of the prophets.
21. The purpose of man's life is to perform the duties of *bandagi* which means to worship God and to obey His *Shariah*. But ■ the *Shariah* is for the good of man, not for the good of God, to obey the *Shariah* is to fulfil one's life.
22. The *dhikr* which consists in saying the names and attributes of God is more effective and more helpful in generating love of God, and winning His nearness; and the *dhikr* which consists in submitting to God's command, in carrying out His order or abstaining from His prohibitions, is less effective in producing there qualities.
23. Engage yourself all the time in the *dhikr* of God. Remember that everything you do according to the *Shariah* is *dhikr* ■ if it is so ordinary ■ act as buying and selling. Observe rules of *Shariah* in all activities so that the whole of life becomes *dhikr*.
24. The perfect saint is not one who is absorbed in God, but the one who is engaged in the world on the pattern of the prophets. The vision of God in the real sense is possible only the next world, and the revelations of truth are available only in the Hereafter. To serve God here is better than to be absorbed in Him. The gnostic who has reached the stage of perfection keeps his outer ■ well a inner self occupied with people till he meets death which brings the mission of preaching to an end. When death comes he will pass over that bridge and proceed to embrace his Love, and will enjoy His company and communion which no one will share with him.
25. The Companions of the Holy Prophet (PBUH) ■ the best of the Ummah, and Abu Bakr is the best of the Companions. For greatness lies not so much in devotion and austerities as in faith and service to Islam.
26. *Tawhid wujudi* is to see One Being; that is, the object of the Sufi's perception is nothing except One Being. *Tawhid shuhudi* on the other hand, is to believe that there is only One Being there, that other things ■ non-existent, that in spite of their non-existence they ■ the manifestations and appearances of One Being. Hence *tawhid wujudi* offers the certitude of belief (*ilm i-*

yaqin) and *tawhid shuhudi* offers the certitude of perception (*ayn l-yaqin*).

27. Existence is not identical with Essence; the latter transcends existence. What God has finally revealed to me as an act of grace is that the first determination of the Divine Essence is Existence (*wujud*) which embraces everything and synthesises all contradictions, and which is pure goodness and abundant bliss.
28. The whole world is the theatre for the manifestation of the names and attributes of the Necessary Being. If there is life in the possible, it is ■ reflection of the life of the Necessary Being; if there is knowledge, it is the reflection of His knowledge; if there is power, it is the reflection of His power. But the Essence of God has no manifestation or reflection. There is nothing in the world that reflect and participates in the Divine Essence. But the case of Divine Names and Attributes, is different. The world does reflect and participate in them even if it is in name and form only.
29. There ■ too channels to arrive ■ Divine Presence. The first one concerns prophethood which provides access to the prophets to reach Divine Court directly without any mediation. This channel has ended with the *Khatam al-Anbiya- The King of Laulak*. The second channel is the realm of saintship. All the *qutb*, *abdal*, *awtad*, *najeeb*, *akhzar* and other saints of lower ranks attain Divine nearness indirectly through mediation. In this channel, Hazrat Ali is the chief mediator followed by his sons Hazrat Iman Hassan and Hazrat Imam Hussain. After these personalities, the spiritual hegemony remained in the family of the Holy Prophet (PBUH) and the twelve Imams held this office one after the other, systematically and finally Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani was blessed with this office and elevated to the same spiritual rank. However in the intervening period between the twelve imams and Ghaus-e-Azam, this office remained vacant until the latter was made the chief of the domain of saintship. All the *auliya Allah*, whatever their ranks or stations might be, ■ whatever spiritual orders they belong, have been getting blessings and spiritual inspiration through Shaikh Syed Abdul Qadir Jilani, and it will continue infinitely. (Letter in the ■■■ of Nur Muhamamd Thari, v.2, pt.3.p.585 with reference to Name-o-Nasb, p-658) Mujjadid Alf-

e-Thani also said: "Whatever bounty and munificence I attained, it was all channelled to ■ through Shaikh Syed Abdul Qadir Jilani.

30. The rich and the worldlings ■ implicated in big calamity. They ■ the illusory happiness of the world and eternal suffering is hidden from them.
31. Worldly tribulations, apparently ■ inflictions, but in reality they cause progress.
32. The savants (*ulama*) whose knowledge is not combined with their actions ■ like philosopher's stone who convert other into gold, but themselves are stone at all.
33. Nothing more than wealth interferes in one's faith and belief.
34. Lower-self desires all out superiority over one's fellow-beings.
35. Don't love your family ■■■ than enough, that it might disturb your necessary occupation.
36. You won't be able to become true believer unless you are mad in love with Him. To become mad means that you come immune to your gain and loss for the cause of Islam.
37. In whom element of love dominates, grief and anxiety will also be dominant in him.
38. Our way of spiritual training is association, because renown lies in retreat and in renown lies perdition.
39. To know God means to eschew polytheism and to consider the Messenger of Allah Apostle ■■■ to follow his *sunna*.
40. Nothing is more heavy over the lower-self than to follow *Shariah*.
41. Not to speak of audition (*sama*) and dancing, we even don't attend to laudible *dhikr*.
42. Who calls for prayer is herald of *ar-Rahman* and the singer is herald of Satan.
43. Melody and song is ■ poison mixed in honey and singing and playing is magic of adultery.
44. One must be ■ much cautious of laudible *dhikr* that utterance of *Bismillah* be silent when you start eating.
45. Persistence over the small sins leads to greater sins and persistence over big sins leads to infidelity. (*kufr*)
46. To pride over the mercy of God and sin in the hope of His forgiveness, is ■ blatant deceit of Satan.

47. The company of the wealthy people is deadly poison and their greasy bread darkens the heart.
48. Lion causes death in the temporal world and the company of rich folk causes death of the afterlife.
49. Who revered the wealthy on account of his wealth, he lost half of the religion.
50. Gnosis of Allah Most High is unlawful on those who have love of this world equal to mustered seed in their inmost beings.
51. Hell is unlawful to the humble and tender hearted person. He, on whom tenderness is conferred, got this world and the Hereafter.
52. Allah Most High is attainable through Allah only not through reflection and meditation or imagination.
53. Pious deeds don't increase the strength of faith rather radiate it and evil deeds don't diminish the faith, rather contaminate it.
54. The best of advice is that you adhere to the wont of the Holy Prophet (PBUH).

73. SHAH WALIULLAH MUHADDITH DIHLAWI (d.1763)

1. *Tasawwuf* (Mysticism) deals with the inner aspect of religion. It originally aims at getting that enlightenment which can be attained by means of worship and obedience to God. Its ultimate object is *Ihsan* (goodness) which is the essence and kernel of the teachings of religion and which nowadays goes by the name of *Tariqah* and *Marifah*. The Holy Prophet has illustrated it with an example: when a servant of God were to stand for worship and prayer to Him, he should be so much engrossed ■ to feel that he is seeing God or God is seeing him.
2. The spirit behind *Tasawwuf* is that it existed during the days of the Holy Prophet although it had not adopted the present name.
3. *Tasawwuf* enjoys important position in the life of human being. It has many other benefits: it strengthens the belief in the life after death, and in the light of the Quranic teachings the *Iman* without this belief is not acceptable.
4. It is fact that ■ Sufi in his spiritual journey experiences such realities which a profound philosopher and learned men fail to attain ■■■■■ after a very long period of trial and tribulation.
5. Shah *Waliyullah* links his line of learning to *Sufistic* discipline and mode of conduct in life with the Holy Prophet, but admits

that these customs and systems of Sufi Path were not in vogue and prescribed in a specific form in those days.

6. The commandment of the *Shariah*, which is the requirement of man's specific form is applicable to all the human beings, and is inclusive of all the human individuals, as humanity penetrates all of them. When the people ■■■ found dominated by the self-commanding evil, God, the Gracious, out of His sheer kindness, sent through His Apostle ■ remedial measures, namely *Shariah*.
7. Self-annihilation and attainment of eternal state ■■■ desired only as a result of certain peculiarities found in ■■■ persons who are born sublime and devoted, and God has given them the necessary guidance, but to live ■ life of detachment and isolation is not the order of the *Shariah*.
8. The books and treatises of the Sufis ■■■ certainly an alchemy, and have the healthiest effect on certain minds, but for the common people they ■■■ killing poison. But it must be remembered that the persons who, in the ■■■ of religious doctrines, give preference to the path of the philosophers over that of the prophets, are worse than dogs.
9. Apart from that man's creation is of the peculiar nature, his heart is capable of receiving inspiration and order from the Holy Fold (*Hazirat-ul-Quds*). If he did good in the world, he will, after his death, by virtue of his good deeds, be found bearing resemblance to the angels and will thus find himself in the ever-lasting bliss. But in case actions done by him were repugnant to the nature of the angels, his life there would be too bitter and painful for him.
10. On the most part miracles (*karamat*) of the Sufis of his times, ■■■ merely tricks and juggleries. One should not be deceived by them. However, ■■■ certain occasions, some holy persons do perform extraordinary acts out of good motive, but they do not count them ■■■ miracles.
11. *Maqam* and *Hal*.*Maqam* (station) is a quality which a Sufi is expected to attain during his journey towards his Master, so that it (journey) may become complete. The word *Maqam* has a wider definition which admits of the various "states" (*ahwal*), different times and different capabilities. One ■■■ finds the "station" in ■■■ form, while the other in quite a different shape. *Hal* (state) again is the ■■■ of the fruit of the station. In other words, it is the ■■■ of its particular form which appears to a

particular person according to his particular capability ■ a particular time. It is, therefore, that *Maqam* is termed the acquired (*Muktashb*) and Hal is the called the gift of God (*Mauhibah*).

12. Shah Waliullah now dwells on the subject of *Lataif*, namely, the body, the mind and the will (*Nafs*, *Qalb* and *Aql*). He says that in the body of man there ■ three vital members by means of which all the acts and purposes which man's specific form requires are served. For example, the seat of perceptive faculties is the brain, the seat of anger, rashness, grief and joy is the heart, while the seat of things without which body cannot survive, like eating, drinking and sleeping, etc., is the liver. The Sufis, however, assert that these vital members have internal powers, in addition to the external ones, and they call them by the name of *Lataif*. On that account, these three members are well known by the ■■■■ of *Latifat-ul-Aql*, *Latifat-ul-Qalb* and *Latifat-un-Nafs*. Investigation, says Shah Shaib, has shown that every limb of the body and each ■ of these *Lataif* has its own duty to perform, and its ■ business to look after; but when they unite, their union gives rise to twofold state. Either they so mix up with each other and get united as are water and silver mixed up and united in mercury, or each one of them remains independent in its own place and helps the other when necessary, in the build-up of the body. From the first state accrue the prevalence (*Ghalabah*), the self-effacement, the absorption (*Mahw*) in the Deity and the ecstasy (*Wajd*) while from the second ■ gained the sobriety (*Sahw*), the establishment (*Tamkin*) and the constancy (*Istiqal*). The ripe Sufi is however, he who maintains unmixed establishment and whose every *Latifah* is independent in itself.
13. The doctrine of the unity of Being (*Wahdat-ul-Wujud*) of Muhyinddin Ibn Arabi and that of the unity of Appearance (*Wahdat-ush-Shuhud*) of Imam Rabbani ■ keenly discussed during the days of Shah Waliullah. The contention ■ that it ■ in fact the "Unity of Appearance" which ■ Sufi takes to be Unity of Being (*Wahdat-ul-Wujud*). In other words, what he, in his spiritual progress, ■ ■ that station is, in reality, the shadow of the original Truth (God) which is far, far away from him. Shah Shaib believed in the *Wahdat-ush-Shuhud*, but having examined both the doctrines, he has clearly shown that there is no

reasonable difference between the two. The difference in phraseology carries ■ meaning. The *Wahdat-ush-Shuhud* of Imam Rabbani is in ■ way different from the *Wahdat-ul-Wujud* of Ibn-ul-Arabi.

14. Some people think that the union with God, which is the ultimate goal of the Sufi journey, is not other than the correction of thought. The real object in fact, is the attainment of gnosis (*Marifat*) and nothing else. The path of gnosis ■ to divest thought from everything else. If self-disciplining is desired, it can be acquired in this way, ■ the divestiture of thought can never be achieved without little eating, less association with people and little sleep. But in my opinion, the real object is meant the attainment of ■ certain part of the plane of Holy Fold which the Divine powers have fixed for him. The path to this real object requires a change of the beastial qualities, so that the annihilation of the dark existence and survival by spiritual existence could be achieved.♦
15. If the man is one of the select saint, another change besides this one is also desired in his case, so that the annihilation of the spiritual existence and the survival by the reality of Divinity (*Lahat*), which means the prevalence of the existence of the Real (God) upon your existence, is achieved. When the human soul possesses both the faculties (intellectual as well as practical), the recitation of litanies, the contemplation and the divestiture of thought also become conditions of travel, ■ half of the desired object depends upon them. (Sat.34)
16. In his work '*Hamaat*' Shah Sahib gives some instructions to the travellers of the mystic path. He says first step is that the wayfarer should correct his faith and creed. Thus he should observe the creeds and practices of the Companions of the Holy Prophet (PBUH) and their followers, and the former *auliya Allah*. Must adhere to all the articles of faith of Islam and *Shariah*. This is the surrender and obedience which is the basis of mystic path (*Tasawwuf*).
17. The traveller, in the beginning, should not implicate himself in the debate of Unity of Being (*Wahdat-ul-Wujud*) and the Unity of Appearance (*Wahdat-ul-Shuhud*). He should avoid them, otherwise he will not gain anything, but face loss because these are highly delicate matters.

18. If the traveller is unable to study books on *Hadith*, he should follow any of the four schools of Islamic jurisprudence(*fiqh*) He should spend all of his time in *dhikr*, recitation of the holy Quran, voluntary and obligatory prayers, cultivate good conduct and shun bad behavior i.e., ostentation, jealousy, backbiting. Or, he should concentrate on the litanies and formulae which create love of God and eliminate worldly desires for the attainment of higher objects.
19. The traveller should concentrate to His adoration to such an extent that when he is engrossed in His Remembrance, no worldly thought or distraction should assail him so that he could do all in peace. The traveller should say at least fifty cycles of prayers in twenty-four hours besides chanting *awrad* as are recorded in books on *Hadith*. My father had advised ■■■ to iterate invocation of “Negation and Affirmation” one thousand times daily permanently. He further advised me to do audible and inaudible *dhikr* for sometime daily. Also consistently invoke blessings (*Darood*) on the Holy Prophet (PBUH) and recite *istighfar* (asking forgiveness of Allah). He should also associate less with the people, but sit in the assembly of the divines. He should not wear such raiments which may create distinction for him. He should look like of his brothers and other members of his family.
20. The traveller should absorb in *dhikr* and litanies like those who ■■■ passionate lovers of God. For the people of mystic path, the best *dhikr* is that of the Supreme Name of His Essence “Allah” and “Negation and Affirmation”. At the time of doing *dhikr* he should look like enamoured person who tried to conceal his inner secret. He should try to feel as if he is submerged in ecstasy and self-naughtedness.
21. When the rapturous state is attained, the traveller should talk less with the people and abandon worldly engagements, and shun sensual appetition and other things alike. After this he should recourse to reflection and meditation. It means he should direct his power of perception to the Attributes of Allah Most High or revert his attention to the agony of death, the time when the soul departs the body, or concentrate to the condition like of it.
22. There are many kinds of meditation (*muraqabah*). I disclose here only those that have been revealed to ■■■ through intuition

(*kashf*). Firstly, he should think that he has rid himself of all other than God, and then concentrate, that Allah Glorified is He, has encompassed everything but Himself is free from all directions. It means his inner eyes should see radiance of Divine light everywhere. Also firmly believe that manifestation of His light to his esoteric eyes is not the result of his efforts and struggle; rather it is Divine Providence which is gracing him, and this is the real object of meditation. At this stage the Shaikh should guide him to His Huelss affinity (*nisbat-e-berangi*) which means to reflect that His epiphany (Light) is free from all created things and directions.

23. When the traveller is busy in chanting litanies and *awrad*, he has to face some hurdles. His mind strays, distracting thoughts assail and he speculates. Its remedy is to go into seclusion, or sit in the company of spiritualist. It will dispel wayward thinking and create longing and yearning. Also pay attention to the souls of departed *Mashaikh* and visit their tombs and seek inspiration. He should adopt spiritual retreat, say two cycles of voluntary prayer, get busy in His adoration and supplicate Divine grace for the descent of His resplendence (*tajjali*). Anxiety and perplexities weakness in resolve and determination are another obstacles. For the treatment of this one should engross himself in invocation of his Name 'Allah'.
24. When the traveller succeeds in getting the reality of *nisbat-e-berangi*, then there are two routes before him: One is the path of ecstasy and the other is mystic path of sobriety. At this stage, it is the will of the spiritual Guide to choose either of the two paths for his disciple. By ecstasy or intoxication state means that all the veils of Divine Descent which are spread from the phenomenal existence to the Reality of the realities are stripped off from the eyes of seeker. And by mystic path of sobriety means, the traveller has to cross different stages of *Tawhid* (unification) till he attains Unity of His Essence, which is the ultimate goal of the aspirant.
25. From amongst the saints of Islam and belonging to spiritual orders who were endowed with spiritual training directly either by any ancestral spiritual preceptors or by the Holy Prophet, Ghaus-e-Azam, Hazrat Shaikh Syed Abdul Qadir Jilani stands unique to have been elevated to top most rank in the domain of

saintship. He in his tomb enjoys full spiritual power of control like the living saints. He further writes that when Shaikh Abdul Qadir returned to celestial abode, his real being is infused with special ability of spiritual power blended with angelic spirit to pervade and control the entire cosmos. Thus in Qadiriyya order a special spiritual and inspirational life has been inspired for the benefit of all the people of mystical persuasion. Shah Waliullah says that example of the spiritual inspiration of Qadiriyya order is akin to a stream that flows over the surface of the earth for some distance, then it disappears and flows beneath the earth for long distance and soaks the inner properties of the earth and afterward springs up again like fountain all of a sudden and then goes on flowing long way over the earth. And this process of appearing and disappearing of the stream is still continued. On the other hand, stream of spiritual beneficence of Niqshbandiyya order ever flows on the surface of the earth.

74. MIAN SHER MUHAMMAD SHARAQPURI (d.1928)

1. *Tawhid* (Unity) and *Risalat* (Messengerhood) are coherent with each other. Without *Tawhid* there is no Messengerhood nor *Tawhid* is affirmed without Messengerhood.
2. It is great blessing to believe in One God Most High without any partner; to observe His commands and interdictions with sincerity and to believe the Holy Prophet as the last true Apostle and to follow his *sunna* and wont in life. When you strictly follow this from the core of your heart, all the remaining matters, whatsoever, shall automatically come under the subjection of the Almighty.
3. Now a day the people quest for relaxation (*rukhsa*) of the sacred law of Islam (*shariah*) in order to accomplish their appetitive desires. But they endeavour not to search true religious life.
4. Keep three things in mind: Think God Omnipresent; when you eat, be careful whether it is lawful or unlawful; think all the people superior to you.
5. Man complains of God for the fulfillment of his carnal desires, whereas he must be thankful to Him in all circumstances. He who runs after the accomplishment of his worldly desire, is like dog.

6. Whatever religious beneficence and boons we have got, they all owe to the virtue of the Holy Prophet (PBUH).
7. Faith (*din*) is the blend of Islam and belief in One God. In Islam, no act apparently is repugnant to *Shariah*, and in belief (*iman*) no act should be done without inner purification. It must range between hope and fear.
8. Sinful act done blatantly shall be punished. Licit food attracts toward good and illicit food toward evil acts.
9. Calamities and afflictions descend owing to the bad deeds of people in earth and sea. Some people get requital of their evil deeds in the temporal world.
10. You will leave behind everything in this world except pious deeds. Whatever you earn here, shall be recompensed in the Hereafter. The corporeal world is an abode of affliction and the Hereafter an abode of bliss and comfort.
11. The luminous Prophet(PBUH) is the cause (*laulaka*) of the entire creations, and a manifest and unmanifest mercy for temporal and celestial world. His holy being is blessing for the cosmos.
12. Paradise is realm of bliss whose praise is ineffable.
13. The virtue of *dhikr* (remembrance) is boundless and its invocation is highly emphasized, so much so it must be done in every circumstances.
14. Grave (*tomb*) always remembers the man, but he is oblivious of it. No one cares about collecting provision for the next world journey. Our Prophet (PBUH) is living and awake physically and spiritually and travels in the earthly and heavenly spheres at this will and wish. When God graces anyone, He lifts veil and he is honoured by the sight of the Holy Prophet (PBUH).
15. The impact of Divine adoration (*dhikr*) or the mystery of Divine Light is revealed only after the sensory perception is shut down and the heart unceasingly engrossed in saying: Allah, Allah!
16. Iterate Allah! Allah, vehemently so that you become ■■■■ of Allah.
17. You can make your body of clay precious by austerity and asceticism like potter who makes the clay exquisite by kneading it.
18. He who runs after the gratification of lower-self and temptations of the flesh and then claims that God Most High shall pardon him, it would be his sheer stupidity.

19. Affliction, indigence, loss of life and wealth and other calamities are treasures from the treasures of the celestial worlds, but they are conditioned with patience, thankfulness and satisfaction of man with God.
20. Where unlawful acts become rampant, calamity descends. Former nations were subjected to Divine calamities for this reason.
21. Shaikh of Baghdad (Ghaus-e-Azam) says: "He who does not say obligatory prayers his funeral prayer may not be said, nor buried in Muslims' graveyard."
22. Who inflicts you, you comfort him.
23. Subject your soul to self-accounting so that you may be at ease on the Day of Reckoning.
24. At present spiritual Guides are selfish and the disciples appetitive, i.e., they expect fulfillment of desires from the *Pir*, and the *Pir* expects money from the disciple.
25. He who is reproached in the spread of Islam, is dear to Allah.
26. Comfort and quest for luxurious life ultimately leads to destruction.
27. The beginning and end locate in *Kalimat-ut-Tayib* (article of faith). The life and Gathering (Doomsday) are also in it. He who has found its secrets and light is successful.
28. Human soul likes good and evil both but is more inclined toward evil. It is incumbent on human to bridle his soul and don't let it prone to evil, failing which it would tear him into pieces as beast does.
29. You must be absorbed in His recollection (*dhikr*) in all circumstances whether it is summer, or winter, health or ill-health, journey, residence, hardships or comfort:
30. Remember Him with ardency, wailing and imploring heart.
31. First Messengerhood (*Risalat*) then Unity (*Tawhid*). If you are not obedient to the *Risalat*, you will be far from *Tawhid*.
32. Preceptorship and discipleship (*Piri-mureedi*) has now become sheer banditry.
33. Ascetic practice does not mean that you leave the world and go to jungle. Rather you get busy in your occupation and you heart immersed in His remembrance. Every breath must adore Him.
34. You must stick to obligatory prayers wholeheartedly. Also learn method of saying prayer from a *wali*. The prayer must be fully

attentive with the presence of mind. Distracted prayer is of no avail.

35. You have done obligatory (outer) act of ablution (*wudhu*), but learn also from man of God esoteric aspect of *wudhu*.
36. Never straiten household expenditure for the domestic women. It should be generous. But extravagance is not allowed.
37. The Holy Prophet is the Apostle of jinn and mankind and all other creations.
38. The religion of the Islam is so much true that all the erewhile religions were abrogated; where stand the fake religions!
39. He who adores Allah in assembly, He remembers him in the assembly of angels. He who adores him in seclusion, obedience, longing and yearning, Allah remembers him with His Blessings and Mercy in His Throne. He who remembers Him with mortification, He meets him in contemplation.

75. SYED JAMMAT ALI SHAH LASANI (d.1939)

1. Saintship is highly difficult task. If I knew it, I would not have attempted it.
2. Heedless breath (without His invocation) shall cause repentance on the Day of Resurrection.
3. As long as the saint is living in the world, he is like a sword in the sheath. When he passes away to the celestial world, he is like a naked sword. Whoever sought help, was given.
4. To remain all the times in ablution is a great blessing.
5. Keep your glance at the feet and when you move about iterate the Supreme Name 'Allah' ceaselessly, Allah Most High does not waste one's struggle.
6. He who eats less, sleeps less and talk less, his lower-soul dies.
7. Example of *wali Allah* is like that farmland which depends on rain. He cannot survive for a moment without Divine grace. Arid land entirely depends upon rain. If it not rains for a few days, crops dry.
8. When the temporal world and all that it contains are perishable, what benefits are accrued by friendship with them. Make friendship with He who is imperishable. It is only Allah, the Glorious is He.

9. To live with Shaikh (spiritual Guide) hypocritically is a great sin. Kissing the feet, (homage) if done out of love and yearning, brings recompense, otherwise it is sin. Salutation and shaking hand is enough.
10. One must act on: "No greed, ■ hoarding and self-abnegation." Preceptorship (*Piri*) must not be made source of income. One should ■ lawful income himself.
11. Some people take their Shaikh (*Pir*) as God. This is great blunder. It is better they shut their mouth.
12. It is illicit to approach spiritual Guide for worldly gains.
13. Don't beg of God except God.
14. The spiritual Guide of Sheikh Saadi advised him two things: Never consider yourself superior to anyone. Don't consider anyone inferior to your ownself.
15. The Apostle prayed for his children: "O Allah! Give them bread one time, keep them hungry other time."
16. That sin which causes human attain Divine blessings, is better than that pious act which makes him conceited and proud, and deprived of His grace.
17. Health is ■ great blessing of God. You should be grateful to Him.
18. Temporal world is ■ venomous snake. First learn charm (*mantar*) to control it and then keep it with you.
19. Whom Allah Most High invites to Himself, He teaches him etiquettes of spiritual discipline.
20. One should serve his Shaikh according to one's means and love him more than one's own wife and children.
21. In the company of the Shaikh, it is better to serve him, instead of chanting litanies and *awrad*. Never lose faith in Shaikh even if you ■ something contrary to *Shariah* in his acts.
22. Engross yourself so much in invocation and meditation that they penetrate into your veins and fibres (*rag-o-reshah*).
23. One must be immersed in perceptible and imperceptible *dhikr* so much that distinction between tongue and heart is eliminated and spiritual state is attained. When this stage is arrived, the servant is saved from sensual pleasure.
24. Be engaged in *dhikr* Negation and Affirmation (*naif-o-isbat*) unceasingly. Radiate your heart by this *dhikr sultani*- the royal recollection. It is, indeed ■ great blessing. This *dhikr* makes one's heart radiant and tranquil. O the captive of cosmos! You

are not away from spacelessness (*la-makan*). That Abode of Light is not distant from your phenomenal being.

25. Keep your heart neat and clean of defilements and reduce carnal desires as much as you can, because where worldly enticements assail with full might, religion flees.
26. Once he said to Muhammad Din: "You should not pride over your night-vigils. Even ■■■■■ can observe mid-night prayer. Task before the folk of Allah is higher than this, i.e. to cleanse the heart of all others than God."
27. Forty days mystical training in seclusion (*chilla-kashi*) is not mandated in Naqasbandi Order, nor our Shaikh in his Epistles has stressed it. However, it is essential to please one's Shaikh. If he is pleased, then in no time one gets higher states and station which are not feasible to attain in spiritual retreat in age-old span.
28. Nothing is more profitable for ■ *Faqir* (saint) than sincerity of action. Greed and avarice destroy the saint.
29. The people are very lazy in chanting *dhikr*. In the formative phase of my spiritual training, I used to breathe by counting, and in my youth I would do breathless recollection to the extent that my breast would bleed.
30. In response to someone, he said: "Recite the holy Quran. It brings in too much recompense; but meditation and reflection is the real object. It is bad for the *dervish* to engage in fruitless talks.
31. Shun the company of externalists (*ulama*) as these people create doubt and suspicion in the heart of the people.
32. Be steadfast in your faith and creed. Refresh your faith by certainty, love and sincerity. If you hold any difference of opinion in the sacred law (*Shariah*), follow 'Fatawa Azizi'. Never fall short of observing the commandments of Allah although He has given relaxation this time, but His grip is too harsh.
33. Who becomes oblivious of His adoration (*dhikr*), his heart turns dead and ■ hard ■ stone. God Most High gives him *rukhsa* (relaxation) and finally subjects him to face wrath.
34. Invocation of blessings (*Darood*) on the Holy Prophet (PBUH) is the greatest boon of Allah to the Muslim community and it is far more superior to all other litanies and *awrad*.

35. There is no limit of three things: the ranks (*darjaat*) of the Holy Prophet (PBUH), spiritual journey, ethical conduct. (*adab*).
36. Never pride at your pedigree (*hasab-o nasab*). Try to learn knowledge and etiquette. Superiority lies in learning since the progeny of many *sajjada nishin* (spiritual heirs) are deprived of Divine inspiration on account of vanity.
37. Wealth and rank of honour are two idols. Angel laughs at human in three times: when a landlord plough the land of another landlord in order to extend the territory of his own farmland; when the adulterer after adultery takes purificatory bath; and when anyone, after saying night prayer, engages in vain talks.
38. Sit on the haunches (*do-zanu*) and supplicate moaning and wailing to Divine sanctuary..

76. SYED WARRIS ALI SHAH OF DAVA-SHARIF (d.1905)

1. Divine love cannot be acquired, It is gift of God.
2. There is ■ method in love.
3. Distance does not count in love. If you love me, I am with you even if you are at a distance of thousands of miles.
4. Love is akin to faith.
5. Love of God turns disbelief into faith.
6. The universe is governed according to the sentiments of the lovers of God.
7. Do not carry your want before God even if you are starving, for He knows everything.
8. Real worldliness is forgetfulness of God.
9. A true *fagir* is never in want.
10. Remain always the same.
11. What you do once, continue to do it.
12. Trust in God. If you rely upon Him truly, you need not worry about your daily wants.
13. Faith should be free from doubt.
14. Not ■ breath should he pass without the remembrance of God.
15. It is ■ use going to the Kaaba for those who cannot ■ God here.
16. The ■■■ God is to be found in mosque, the church and pagoda.(Buddhist temple)
17. God does not live on the Throne. He exists everywhere.

18. One who cannot see God in this world is blind.
19. If your love is true, you ■ see God, for you cannot love without seeing Him.
20. It was during the first visit to Baghdad to pay homage at the tomb of Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani that he was presented with a yellow AHRAM (pilgrim dress) by the *Naqib-ue-Ashraf*. He told Warris Shah that prior to his coming to Baghdad, Ghaus-e-Azam had instructed him in his dream in the following words: "One pious boy of my family by the name of Warris world be coming. Present him with ■ yellow Ahram."

Haji Warris Shah insisted on his disciples and visitor that path of Life and Love is based on three spiritual and temporal fundamental principles, named: (1) Love and attachment with God. (2) *Tawakkal* i.e. complete dependence upon God. (3) *Taslim-o-Raza* (resignation to Divine will).

77. SHAIKH AHMAD AL-ALAWI (d.1934)

1. The gnostics are ranged in hierarchy: the knower of his Lord and the knower of himself; the knower of himself is stronger in gnosis than the knower of his Lord.
2. The veiled are ranged in hierarchy: the veiled from his Lord, and the veiled from himself. And the veiled from himself is more heavily veiled than the veiled from his Lord.
3. Whosoever seeketh God through another than himself will never attain unto God.
4. The *ta'* of the second person spellet retribution; the *ha'* of the third person spellet trial; the *nun* of the first person spellet duality. The Truth is beyond that.
5. He that hath realized the Truth of Infinite Plenitude (*as-Samhaniyyah*) findeth no ■■■ for otherness.
6. Perfection of courtesy demandeth the maintenance of the veil.
7. Whoso concealeth the Secret is himself veiled from it, and whoso divulgeth it is vanquished.
8. He whose station is equal to his state, telleth unawares the Secret of God.
9. Whoso acteth upon knowledge before its time hath come forfeiteth that knowledge. And hasten not with the Quran until

its revelation hath been perfected unto thee, and say: Lord, increase me in knowledge.

10. To demand increase sheweth ignorance in a disciple.
11. Knowledge without any support to lean on may cause remoteness.
12. Whoso setteth out for God, reacheth Him not, but whoso leaneth upon Him for support is not unaware of Him.
13. Whoso seeketh God in other than himself directeth his path far wide of his mark.
14. The furthest of all ■■■ from their Lord are those who go most beyond measure in affirming His Incomparability.
15. It is not ■■■ question of affirming beyond all measure His Incomparability but of knowing Him by analogy.
16. It is not a question of knowing God when the veil be lifted but of knowing Him in the veil itself.
17. Comparisons that are based ■■■ the certainty of His Oneness are better than the abstractions of one who is veiled from His Oneness.
18. Lean not overmuch unto the knowledge of the Truth lest thou be veiled by it from the Secrets of Creation.
19. Neither abandon thy soul, nor oppose it, but go along with it and search it for what is in it.
20. Whoso hath known God in his soul returneth unto it and seeketh to gratify its desires.

78. KHWAJA MUINUDDIN CHISHTI (d.1236)

1. The heart of ■■■ lover (the true devotee of God) constantly burns with the fire of love so much so that whatever (passion) intrudes upon its sanctity is burnt to ashes.
2. When the river pursues its course, the flow occasions force and noise, but when it ultimately merges into the sea, it rest in supreme peace. The same is true of the individual 'self' covering various stages on its onward journey to merge itself in the Universal Self.
3. He indeed is ■■■ true devotee, blessed with the love of God, who is gifted with the following three attribute (1) River-like charity, i.e., his ■■■ of charity has no limits and is equally beneficial to all the creatures of God who approach him, (2) Sun like

- affection, i.e. his affection may be extended indiscriminately to all like sunlight and (3) Earth-like hospitality, i.e. his loving embrace may be open to all like that of the earth.
4. The association with the pious and godly persons is better even than doing a good deed, and the association with ungodly and vicious people is worse than doing an evil act.
 5. A sin committed does not harm an individual so much as the looking down with contempt upon one's own fellow beings.
 6. The estate of a hermit settles upon him who has no earthly belongings which might excite his sense of attachment.
 7. Realization of God comes to him who keeps vigilance and forgets recollection of 'self'.
 8. The test of a true devotee's mind is that it is always, and to all intents, strictly obedient to the will of God and is constantly afraid of behaving in a manner which is apt to displease Him resulting in the withdrawal of His grace.
 9. A seer of the 'essence of things' is characteristically mute and meditative.
 10. It is an elevated stage on the path leading to the realization of God that the seeker of the goal can witness the Universe and its panorama through his two fingers only.
 11. Concentration on the implications of drawing and discharging breath is a part of the seer's (*Arif's*) worship.
 12. Of all the worship, the worship that pleases the Almighty God most is the grant of relief to the humble and the oppressed.
 13. He is hardened sinner who commits sin and yet simultaneously entertains the belief that he is one of God's 'chosen few'.
 14. The *Arif* or seer is always over head and ears in the ocean of happiest expectation. If he stands up, the guiding force is the love of the 'friend' (God); if he sits down it is to meditate over His glory and if he sleeps, it is the sweet remembrance of Him which lulls him to rest.
 15. He is the knower of the path of love (of God) who relinquishes attachment to both the worlds.
 16. The highly prized gift for a *dervish* is his association with other dervishes, while his greatest loss is to remain away from them.
 17. Patience is tested through resignation to sorrow, sufferings and disaster without murmur or disclosing one's pains to others.

18. The more one learns about the 'essence of things' the more one wonders.
19. The ■■■ regards death ■■■ a friend, luxury as an enemy and the constant narration or remembrance of God as a glory.
20. Knowledge is comprised unto an unfathomable ocean and enlightenment is like a wave in it; then what is the relation of God and man? While the ■■■ of knowledge is sustained by God alone, the enlightenment pertains to man.
21. Those having insight into the 'essence of things' are endowed with light like the sun and they impart illumination to the whole world.
22. Without saying prayer, in other words without performing *Namaaz*, none can approach God because *Nammaz* is the climax in the process of such approach for the pious.
23. There ■■■ four cardinal virtues of the individual self; firstly, refraining from begging in the state of penury; secondly, showing the attitude of the well-fed when feeling hungry; thirdly, maintaining cheerfulness in the time of sorrow; and fourthly, befriending the enemy.
24. By attaining perfection in the observation of Islamic Law (*Shariat*) through ■■■ pious conduct, one reaches the stage of the path leading to Divinity (*Tariqat*), and then onward he passes on to enlightenment (*Marifat*) and lastly to the attainment of the high point of human existence (*Haqiqat*).
25. The soul of him who perform ablution before going to bed always soars high in the heaven (*Arsh*), taking a bird's eye view of the lower regions.
26. *Namaaz* is like ■■■ trust committed to human care by God, and as such it should be zealously guarded. *Namaaz* is the climax or destination of the faithful, and lastly *Namaz* is secret relationship existing between the worshipper and the worshipped.
27. Even the angels in the heaven pray for him who, having performed his morning *Namaaz* remains sitting there engaged in the meditation of God.
28. Incessant recitation of praise of God (*Alhamd Sharif* or *Te Deum*) is the infallible remedy for the fulfillment of one's needs.

29. The graveyard is the place for picking up a lesson. In such a solemn surrounding, one should not indulge in laughing or burst into laughter or eat or drink or do any other worldly thing.
30. In the matter of realization of God and 'self', no distinction is made between an *Arif* and ■ *Salik*; they both reach the same and identical destination.
31. God rains misfortune and misery upon the heads of those whom He loves.
32. It is ■ pious act to look at God's scripture (Quran), greater is the piety in reciting it even if it be but one letter. It will banish ten vices and enable ten virtues being recorded in lieu. It improves the eyesight and will impart immunity to the eyes against all mishaps.
33. A devotional approach to the saint and friendship with *dervishes* attract blessings from the High.
34. The devotional visit to God's Kaaba is as good a reward as one thousand years of worship and devotion to God. The piety resulting from the *Haj* itself is over and above this.
35. To cast ■ devotional look towards one's *Pir* and to serve him faithfully are comparable to the devotion to God.
36. The best way of evading the fire of hell lies in feeding the hungry, providing water to the thirsty, removing the wants of the needy and befriending the miserable.
37. It amounts to devotion and worship on the part of ■ son to cast a look on the faces of his parents. All the sins committed by the son who kisses the feet of his parents are extinguished. Khwaja Bayazid Bustami (may God's peace and grace be upon him) once said, "Whatever position of distinction I have attained, it is a legacy bestowed upon ■ by my parents."
38. He is ■ *Arif* or seer who is visited every day by a hundred thousand flashes of light (inspiration) from the Heaven.
39. He is ■ *Arif* whom unseen wisdom enlightens to enable him to reveal mysteries to solve all thorny problems and meet all arguments successfully. He is always swimming in the ocean of interpretation and is capable of extraction the pearl of secrets and of 'light' and to present it to those who ■ competent enough to test its genuineness.
40. Just as the sunshine increases gradually in the morning so does the Divine Light expand in ■ who says *Ishraaq* prayers.

41. One of the sings of an *Arif* is that he remains characteristically smiling ■ all times.
42. When the *Arif* meditates over a thing, he attains a state of absorption in which even if thousands of angels assuming wonderful forms try to attract him, he would remain entirely undisturbed for the time being.
43. For an *Arif* it is an ordinary miracle that he ascends beyond the Heaven by taking only one step and reaches the 'Veil of Divine Glory'. But God alone knows the secret implications of that stage. He cannot say where it leads him ultimately to, and what he perceives in that mysterious state when he returns.
44. The mouth of ■ human being is regarded as sanctified irrespective of his personality, i.e. be it that of a true and faithful Muslim (*Momin*), or an unbeliever (*Kafir*), be he purified or impure.
45. If all the rules of prayer ■■ not followed properly, it is struck back on the face of him who offers such a prayer (*Hadith*).
46. Prayer is ■ pledge between a *momin* and God. Its faithful discharge leads to redemption. If it is not discharged faithfully, the defaulter would not be able to show his face to God on the Day of Judgment.
47. Offer your repentance quickly before death arrives and hurry up to perform the *Nameez* before its final hour passes.
48. It is greatest sin not to perform the obligatory prayer at its proper and appointed time or to say two obligatory prayers simultaneously at one and the ■■ time.
49. The Almighty God will erect on the Day of Judgment curtains the thickness of which will take 500 years to cross over between the hell and the ■■ who feeds ■ hungry person.
50. That ■■ is a true devotee of God who resigns with pleasure to the misfortune that ■■ from his Beloved (i.e., God).
51. For the ■■ or *dervish* who follows the true path, it is the greatest sin if his heart does not melt with the fear of God when the name of God is uttered before him, or when Quran is recited before him.
52. It is incumbent on the follower of the path leading to Divinity (*Tariqat*) that he must first divorce or renounce the physical world, and then the second world thereafter and ultimately his

- own ‘self’ (*Nafs*), when alone he can pursue his right path, failing which he should abandon the enterprise of Sufism.
53. For a follower of the path of Truth, it is worse than a sin to disdain or look down upon anyone.
 54. The stage of perfection in knowledge of the realization of God (*Irfaan*) is reached when the seer enlightens the hearts of other people with the Divine Light.
 55. The *Arif* is defined as one who banishes all thoughts from his mind and indulges in only one pointed meditation of God’s glory in order to acquire nearness with Him and who is Himself One without second.
 56. When the *Arif* becomes silent it means that he is talking to God, and when he closes his eyes it means that he is knocking at God’s door.
 57. The path of Love (of God) is such a path that whoever stepped into it, he lost himself.
 58. Those who are true lovers of God give away both of the worlds for the sake of their Beloved and even then they feel that they have done nothing whatever.
 59. Three things are dearer than all other things in the world. Firstly, the savant who says according to what he has digested; secondly, the person who does not succumb to avarice; and thirdly, the *Arif* who is always singing the praises and glory of his Beloved (God).
 60. There are no rituals or ceremonies to be performed in Sufism, nor are there academical dissertations which may be easily acquired by reading, but, according to men who are lovers of God and the *Shaikhs of Tariqat*, Sufism means scrupulously maintained moral behavior which one must observe towards all the creatures of God.
 61. The resignation of the *Arif* is indicated in his reposing unflinching faith in the mercy and grace of God and God alone, and that he should not be attracted to anyone else.
 62. Only two things are enough for one desirous of establishing himself on the path of *Tariqat*: (1) devotion to and worship of God and (2) obeying His commandments.
 63. Death is a bridge which expands the passage for a lover to reach his Beloved (God).
 64. Love of God transcends and is above all passion for others.

65. According ■ those well-versed in the doctrines of the seeker of true path, penitence, ■ *Toba*, assumes shape in the combination of three things: (i) moderation in food with the resolve of fasting, (ii) moderation in speech in order to save time for singing the praises of the Beloved (God) and (iii) moderation in sleep in the interest of reserving ■ time and energy for his devotion.

79. KHWAJA QUTBUDDIN BAKHTIYAR KAKI (d.1235)

1. Detachment from worldly things is the most essential qualification required for ■ true '*dervish*'. His separation from everything, including his own self is the only way for the realization of kinship with God.
2. The poor men (*dervishes*) ■ a community who consider sleep to be prohibited, becomes dumb when they utter anything, take straw and grass ■ their food and regard their association with the rest of mankind ■ a fatal viper so that they can reach the station of proximity to God.
3. Austerity in the life of *dervish* purifies the soul and brings him close to God.
4. The saint enjoys real attachment to God when he experiences states of contentment and satisfaction.
5. Communion with God is conferred after the *dervish* has become alien to all else.
6. One's friendship with God consists in being satisfied with whatever comes from God and expresses his gratitude hundred thousand time that he was remembered by Him.
7. The seeker's real approach to God means his preoccupation with afflictions appearing on the way to Him. Tribulations in separation from God is to be treated ■ a boon granted by God to His elect.
8. The day when affliction does not befall, I conclude that this day God's blessing has been taken away from me because a blessing on the path of God is nothing but ■ calamity that comes from the friend. Divine afflictions ■ necessary for the moral and spiritual progress of the soul.
9. Fear is a whip of God for the undisciplined devotee. When the fear of God enters into the heart, ■ turns the flask of the heart into pieces.

10. The spiritual state of ■■■■■ of God is a sign of true saintliness. This ultimately results in the experience of love and longing for early union.
11. The seekers on the path of God are ■ community who ■ overwhelmed in the ocean of love from head to nail of the foot.
12. The gnostic (*arif*) attains the station of passionate love of God so that he may experience Godhead or His pure Essence.
13. The gnostic is he who is blessed with thousands of states moment after moment from the world of secrets and he is overwhelmed in his state of intoxication. Even if eighteen thousand worlds descend ■■ his heart on such occasion, he will not be aware of their descent.
14. Sometime *auliya Allah* unveil Divine mysteries, but they do it on account of their over-intoxicated state. But there are other consummate elect who never disclose arcane secrets of divinity. Thus it requires widest receptacle on Sufi path so that secrets of His divinity remain concealed.
15. Once he said to Farid: "There are such spiritualists on this way that they drink oceans of Divine mysteries, still they are unaware of what they have drunk. Rather implore for more.
16. Gnostic is that in whose inmost being thousands of mysteries ■ created and he may remain intoxicated. And in this state of condition if eighteen thousand worlds are put into his breast, he should still remain unaware of them.
17. He who claims of love with the Lord and when calamity befalls him, if he complains of it, he would not be considered ■ true lover of his friend; rather he is lier. Thus in the domain of friendship, whatever is sent by the friend, must be welcome.
18. Talking about supplication of *Pir*, he said: "There ■■■ two kinds of supplication (*dua*): one is noble and the other ignoble. But remember, one should never imprecate for other.
19. Oath of allegiance (*Bait*) ■■■ be twice at the hand of ■ *pir* because if anyone revokes it or becomes doubtful, it can be renewed.
20. After repentance, one should not restore his association with the friends he had been attached previously lest he should not indulge in sinful acts again. Noting is more harmful for the human than the companionship of the sinful folk since it leaves deep injurious impact.

21. How much the temporal world is disloyal and cunning! It is friend of everyone but not of dervish because they have abandoned it and kept themselves distant from it.

80. SHAIKH FARIDUDDIN GANJ-i-SHAKAR (d.1265)

1. Escaping from one's self is (a ■■■■■ of) attaining to God.
2. Do not satisfy the demands of the physical self, for the more you satisfy it, the ■■■■■ it demands.
3. Do not regard the ignorant as alive.
4. Do not hanker after worldly pelf and glory.
5. Do not eat everybody's bread, but give bread to people (freely).
6. Do not forget death in any place.
7. Whenever an evil befalls you, consider it a punishment of your sins.
8. Do not make your heart in plaything of the devil.
9. Keep your internal self better than the external self.
10. Do not lower yourself in an attempt to secure a high position.
11. Aspire for new (spiritual) attainments every day.
12. Consider good health a blessing.
13. While doing good to others, think that you are doing good to yourself.
14. Give up immediately the pursuit of a thing which your heart considers bad.
15. Do not fight or quarrel in a manner which leaves no room for reconciliation.
16. Consider levity and anger as signs of weakness
17. Do not consider yourself safe from an enemy howsoever conciliatory he might be towards you.
18. Of all times self-restraint is most necessary at the time of sexual desire.
19. Show generosity to the righteous ■■■■■
20. Consider haughtiness necessary in dealing with the proud ones.
21. When God visits you with some calamity, do not turn away from it.
22. Defeat your enemy by consulting him and captivate your friend by your politeness.
23. Consider worldliness in an unforeseen calamity.
24. Be critical of your own shortcomings.

25. Do not lose your temper ■ the bitter words of the enemy and do not lose your shield by being overpowered with anger.
26. If you do not want to be held in disgrace, do not beg for anything.
27. If you want greatness associate with the downtrodden.
28. If you want ease and comfort, do not be jealous.
29. Accept affliction ■ a present.
30. Work in ■ way that may get (eternal) life after death.
31. Baba Farid said four questions were put to 700 saints and all of them gave the same reply. These questions were:
 - i. Who is the wisest? "One who rejects the world," they replied.
 - ii. Who is the most saintly? "One who does not get changed at everything."
 - iii. Who is the richest and the wealthiest of all men? "One who is content."
 - iv. Who is the most needy? "One who gives up contentment."
32. The Prophet used to say that blessed is the man whose knowledge of his own faults and defects prevents him from disclosing the faults of others.
33. Mystic music (*Sama*) moves the hearts of the listeners and breathes the fire of love in their hearts.
34. A life of poverty (*Fugr*) and resignation (*Tawakkul*) was the frequent burthen of Baba Farid's discourses. He wanted his disciples to accept the life of penury and penitence with pleasure and devote themselves to Him and Him alone. He was keenly conscious of the fact that the highest spiritual aspirations of man are apt to become stifled by the weight of his material possessions and that riches often arrest the growth and expansion of the spirit. "The day of failure," he used to say, "is the night of the highest spiritual ascension."
35. Shaikh Farid did not want his disciple to waste their time in idle or loose talk. "One should work," he told his disciple, "and should not loose himself in the talks of the people." He approvingly quoted the remarks of Shaikh Jalal-u-din Tabrizi: "Many utterances lull the heart and make it indifferent (to the Divine message). Only that thing should be uttered which is for the Lord alone.

81 QAZI HAMIDUDDIN NAGORI (d.1274)

1. *Shariah* and *Tariqat* are intimately related to each other. The law of Islam is required for the moral development of the soul while the mystic path is nothing but a mode of living according to spiritual discipline. Hence *Tariqat* (mystic path) is the spirit of *Shariah* (the law).
2. Qazi gave much importance to the realisation of the inmost self. It is Sufi should have full control over the lower-self (*nafs*) through *muraqaba* or watching the self.
3. Qazi divides knowledge into two categories: Empirical-which is attained by the lower self and spiritual or Divine which is gained by the saints in their illuminated hearts. The spiritual knowledge is the most certain because it is experienced by the grace of God and is concerned with Divine Attributes.
4. All the philosophical arguments for the existence of God are to be rejected because they are based upon rationality which is imperfect in itself. Qazi also refutes a pure religious approach to God because it is related to man's individual and human qualities. God known through human attributes is finite and imperfect. The truth is that knowledge of the attributes of God transcends the knowledge of the qualities of human nature.
5. The seeker knows the Truth in the state of self-annihilation. In this state, knowledge of the Pure Divine Essence is revealed. In other words, Godhead is known by the gnostic when he is separated from himself.
6. Nothing can be done against the wishes of God, yet He recognises man's freedom of the will. Man is free to act according to his own wishes in a limited sense.
7. In reality, man is neither absolutely free nor is he absolutely determined. Creation of all the individuals depends on the Will of God, but they are free to choose their own way.
8. All human beings are not blessed with the same nature; certain souls are better and more perfect than others, and they perform their actions according to their potentialities and wishes.
9. The heart which radiates by the irradiation (*tajalliat*) of *la ilaha illallah* (there is no deity but Allah) becomes free from the limitation of memory. And if heart becomes neglectful, tongue also forgets to remember Him which prompts him to abasement

and perdition, because who forgets to adore Him, is also separated from Him. Thus keep the tongue perpetually busy in remembrance of Allah.

10. O Brother! You be silent and forget yourself. In this forgetfulness, there is strange spiritual bliss, as He says: "You forget your being and engross in His remembrance." Lovers remember Him in their hearts so that they could smell union with Him; their hearts utter the Name *Hu*. And when in the realm of passionate love (*ishq*) longing and yearning is increased, sounds of *hae* and *hu* (God) spring up which itself is the highest elevated rank.
11. A high ranking spiritualist says, I saw ■ man intoxicated in Divine love and approached him. I found him submerged into the sea of contemplation. I asked him: "What is your name?" He replied *Hu*. I asked "who are you?" He said: "*Hu*." I asked: "Where do you want to go now?" He said: "*Hu*." This answer made me highly disturbed. Then finally I asked him: "What do you mean by 'Hu'?" Do you mean by *Hu* Allah Most High who is Owner and Eternal? Hearing this he shrieked, fell down and passed away. When the Holy Prophet (PBUH) would swim in the sea of His Light (immersed in His adoration) he would, becoming away from the phenomenal being, overwhelm in the irradiation of his beloved. And when the tides of this sea would cast him on the shore, and he would see some traces of "otherness" over him, he used to pray, O Allah! "Create light in my heart, in my eyes, in my ears, over me, under me, in front of me and behind me."
12. When the Beloved has no trace, you too become traceless and like smell of flower be concealed in flower and look like of it.
13. O Dear! Lane of His love is full of afflictions and trials. No one except lover dare enter it whose diet is calamity. When affliction becomes diet of anyone, he is consoled in His vision. Although lover has ■ work, still he is overloaded; although he is deprived of friend, his wounded being is captive of Him. Although his exterior is remote from Him, his interior radiates with His Light.
14. The Holy Prophet used to say: "O Allah! The day Muhammad (PBUH) won't get new pang of love, there should be no blessing in the rise of sun on that day.

15. O heart! You understand, that *wahdat* (extrinsic unity) without plurality, is till *wahdat* and *wahdat* with plurality, is still *wahdat*. And plurality without unity is there and plurality with unity is also there. That extrinsic unity which is without plurality, is the station of the elect of elect. And that unity which is with the plurality, is the station of elect. And that plurality which is without unity is the station of all the common people. The elect of the elect are mole on the beauty of *Huwiyah* (Epseity) and the elect, in the limitless garden of His vision, are spiritually conscious and in the desert of plurality unaware.
16. The Absolute Being (Beloved) has four thrones and each throne has its own dominion and own command. One is *Lahut*, second *jabarut*, third is *malakut*, and fourth is *nasut*. By *Lahut* means Domain of the Divine, *jabarut* is the world of glory or Spirit, *malakut* domain of heart, *nasut* is the corporeal world or human domain. *Jabarut* macrocosmically is Heaven and microcosmically the created or human intellect.
17. O Dear! Servanthood and Lordship are two qualities of Essence and He manifested through these attributes, and both are present in human being. If you see *ain* (the Essence) you are *ain* and if you ■■■ 'others' you are 'other'. When the Holy Prophet was overwhelmed by His Lordship, his quality of servanthood would subdue. At that time whatever he used to say, it was Divine converse, and when servanthood over-powered him, whatever he uttered, was *Hadith* (Tradition).
18. Those slain by the arrow of the Beloved will be standing in row ■■■ a specific gate. For them heavenly voice would say: "These slays by the arrow of violent love ■■■ with me. Now I ■■■ their sympathiser and friend. They will be sent neither to the Paradise nor Hell. Since they are heedless of light, fire, houris and palaces, they expect nothing short of His Presence. Thus Allah Most High shall ■■■■■ veil of isolation from their eyes.

82. SHARAFUDDIN BU ALI QALENDAR (d.1323)

1. Beloved has been created in your image and sent to you in order to put you ■■■ the right path.

2. When Divine providence graces you, and you are endowed with passion of love and alienated from your ego, ■ that time Divine love enters your inmost being and He shows His Beauty to you.
3. When you recognize the Beauty, you will also recognize the Beloved and fall in love with Him.
4. When the lover annihilates in the Beloved, he should respect His *sunna* and the duty of the lover. At that moment distinction could be made between the Beloved and the lover.
5. Become lover. Think both the worlds beauty of the Beloved and think own self the beauty of the Beloved.
6. The Beloved created your being from His own love ■ that He could see His own beauty in the mirror of your heart and make you privy of His mysteries.
7. Try to understand your lower self. When you cognize it, you will cognize the soul, you will cognize the celestial world.
8. The beauty of worldly allurements makes it lovers so much oblivious that they forget the passage of temporal ■ well as celestial worlds. They fail to understand the challenge before them.
9. The world is ■ battlefield between love and sin i.e., *Ishq* and *Kufr*.
10. Search your heart within where lies the key to all Divine mysteries, and where God has placed treasures of Divine, mystical and spiritual powers.
11. God knows best who we are and why we were created and therefore, we should concern ourselves only with the fear of God, love of God and obedience to God's commands.
12. Devotion to God and service to fellow beings is the pivot of life.
13. Thrones and crowns of worldly kings carry worth less than shoes of donkey for us.
14. Innumerable are theophanies (*tajalliyat*) of the *wahdat* (Oneness). It is obligatory to cast glance over His creation.
15. When His (God) beauty has permeated in each and every iota of the world, why should I sit like an ascetic (hermit) in a corner!
16. When an irrational animal like camel dances at the tune of bell, why don't you, being the best of creation, attain absorption and ecstasy in the love of God, or go into rapture by listening the name of the Beloved.

17. To remain satisfied and grateful for the pleasure of the Beloved, at the cost of religion and heart is necessarily passionate love, which in Sufi terminology is called faithfulness.
18. Divine way is extremely difficult to tread, but you should not despair. If you have courage, true aspiration, and ardency of love, then come to this path, otherwise be silent.
19. O poor-fellow! Do you know what is renunciation and what is piety? It is that you don't go to the places of the king, nor roam about in quest of livelihood nor base yourself for sake of worldly wealth, ■■■ sit in the company of the worldlings.
20. You ■■■ captive of your lower-self (ego); you nullify it and break the ■■■ so that you arrive at your real nest.
21. O the people of faith, when you open your inner eyes, you will ■■■ beauty of the Beloved, radiant everywhere. In every mirror you ■■■ Him. In every colour of His manifestation you will notice fire of His love.
22. Who learnt the lesson of violent love from me, he entered the assembly of the lovers. Who got fed up of his own illusory being, he indeed, became confident of Divine mysteries.
23. We are enraptured lover and insane, we searched the Beloved everywhere. When I smell the fragrance of His divinity, I get intoxicated in His lane.

83. KHWAJA NIZAMUDDIN AULIYA (d.1325)

1. Devotion to God is of two kinds, *lazmi* (intransitive) and *muta'addi* (transitive). In *lazmi* devotion the benefit which accrues is confined to the devotee alone. This type of devotion includes prayers, fasting, pilgrimage to Macea, recitation of religious formulae, turning over the beads of the rosary etc. the *muta'addi* devotion, on the contrary, brings advantage and comfort to others; it is performed by spending money on others, showing affection to people and by other means through which a man strives to help his fellow human beings. The reward of *muta'addi* devotion is endless and limitless.
2. Divine bounty does not discriminate between one individual and another. When the ■■■ rises, it gives light and warmth to all people whether living in palaces or in huts. When it rained, the poor and rich alike ■■■ benefitted from it. Once Shaikh Mu'in-

u'd-din Chishti of Ajmer ■■■ asked to explain the highest form of religious devotion which endeared man to God. he said:

*Develop river-like generosity, sun like
Bounty and earth-like hospitality.*

3. Khwaja Nizam-u'd-din Auliya believed that if man learnt to live for the Lord alone' there would be all love, peace and amity in this world, and the very basis of human relationship would change. Human beings are 'like children of God on earth' and one who seeks His pleasure must strive for the welfare of all people, regardless of any consideration. 'Living for the Lord alone' meant a total transformation of human psychology through a fundamental change in human approach to life and its problems. Inspired by this ideal whatever ■ man did or applied his mind to, became devotion to God. It led to sublimation of motivations in life.
4. He thought that there were three types of persons so far as involvement in material pursuits was concerned. "First, those who want worldly goods and spend their days in its search... Secondly, those who consider the world to be their enemy and speak disdainfully about it. Thirdly, those who consider the world neither an enemy nor ■ friend and do not refer to it either with enmity or friendship. They are the best of all." The Shaikh believed in following the last course, free from all unnecessary inner struggles and tensions.
5. If one man vents his wrath ■ another and the second ■■■ is patient, the virtuous attitude belongs to him who is patient and not to him who gives vent to him wrath.
6. He told his disciples that suppression of anger was not the right course, as it directed the virus to other channels of thought and action. "Forgive the person who has committed a wrong and thus eliminate your anger", was his advice. Forgiveness rather than retribution was the real way to peace and happiness in society.
7. No body in this world has ■■■ worries and agonies than myself. So may people come to ■ and report their woes and misfortune to me. All these (accounts) ■■■ my heart and my soul.
8. The Shaikh used to say that recitation of Quran ■■■ more effective in achieving gnosis than *zikr* (recital of His Names). *Dhikr*, he said, made spiritual progress quicker, but there ■■■ always a risk of decline in progress thus achieved. Spiritual

progress achieved through the recitation of Quran was free from all such risks of decline. He used to say that Quran contained specific instructions: prayer and litanies (*ibadat*) for the common run of believers; signs and suggestions (*isharat*) for special categories of believers; spiritual perception and sensation of divine grace (*lata'i*) for the *auliya* and truthful maxims (*haqa'iq*) for the Prophet. He advised his disciple to read the Quran in such a way that the majesty of God illuminated their hearts.

9. The Shaikh believed that ■■■ who caused pain to any human heart could not attain spiritual excellence. He cited Shaikh Abu said Abul Kair's remark that though there were innumerable ways leading to Him but bringing happiness to human heart was the surest way to gnosis.
10. As a mystic teacher, Shaikh Nizam-u'd-din Auliya did not believe in reducing inner life ■ continuous struggle with the evil. He never performed spiritual exercises which could over-awe people or establish his superiority as a traveller on the mystic path. He never prescribed extraordinary number of prayers or penitences to his disciples. His method was to awaken 'the good' in man and make his soul responsive to moral and spiritual obligations.
11. The Shaikh advised his disciples to develop complete trust in God (*tawakkul*) and remain resigned to His Will as it helped man in breaking the trammels of society and lead a life which one can call his own. Mircale-mongering had no place in the spiritual discipline of Shaikh Nizam-u'd-din Auliya. He considered performance of miracles a sign of spiritual imperfection.
12. A spiritual mentor should not instruct his disciple openly, but should ■■■ hints and suggestions to bring about change in his thought and behavior.
13. One who repents sincerely after committing a sin and one who committed no sin hold equal position in mystic discipline.
14. Lordship and slavery ■■■ not known to mystic life. A slave may succeed his master to the spiritual *gaddi*.
15. Though God's bounty is always there, whatever one can achieve is through the dint of his effort. Under no circumstances one can ■■■ anything without struggle.

16. Whatever one does not like for himself, he should not under any circumstances, suggest for others.
17. One should pitch his ambitions high and should not involve himself in material allurements. He should rise above sex and appetites.
18. One should scrupulously abstain from the display of this spiritual achievements.
19. Spiritual control and sobriety (*sahu*) is superior to (spiritual) intoxication (*sukr*).
20. Food should be distributed to all and sundry, without any discrimination.
21. Women are equally endowed with spiritual power and talent. They are equal to men in spiritual discipline.
22. Books of *Mashaikh* (spiritual mentors) should be regularly studied for enlightenment and culture.
23. Intention and motive alone counts. One's intention should be good.
24. Every work, spiritual or otherwise, appears difficult in the beginning but perseverance makes it easy.
25. Spiritual guidance and training should be received from one spiritual source. Hold one door and hold it fast, should be the guiding principle.
26. Miracle is like screen which obscures the reality from view.
27. Bread earned through permitted means provides greater spiritual enlightenment than livelihood obtained through doubtful means.
28. On the day of Judgement one would be asked to give account of his earnings secured through permitted means and will be punished for earning through dubious methods.
29. Real pleasure lies not in accumulation but in the distribution of wealth.
30. When one prays he should think of His mercy alone. He should neither brood over his penitences nor over his past sins.
31. Food should not be taken alone.
32. Fasting is half the prayer, the other half is patience.
33. Love of God and love of mammon cannot subsist in one heart.
34. Seclusion from human society is not desirable. One should mix with people and face their blows and buffets.
35. There should be no expression of anger when points of difference are discussed.

36. Malice and ill-will should be rooted out from the hearts.
37. One who serves becomes the master.
38. Resignation to the Will of God is the real key to peace and satisfaction in life.
39. The purpose of prayer is to get rid of self-conceit. One who is ego-centric and selfish cannot achieve anything spiritually.
40. Every wealth has its *zakat* (charity amount on hoarded income). *Zakat* of knowledge and learning is to act upon it.
41. God's relation with ■■■ is of 'adl (justice) and *fazl* (bounty). Man's relationship with ■■■ is of 'adl (justice), *fazl* (favour) and *zulm* (tyranny).
42. Dishonest dealings lead to destruction of cities.
43. Self-criticism and quarrel with one's own self is better than seventy years of prayer.
44. Every visitor should be served somethings; if there is nothing to offer, a cup of water may be offered.
45. One should be kind-hearted and should deal with people with clemency.
46. Prayers should be inspired neither by fear of hell nor by love of heaven. Love of God should be the only inspiring motive.
47. One should pray for the salvation of all. There should be no discrimination in it.
48. Honest dealings alone lead to lasting fame.
49. Poetry and scholarship are vain and valueless if used for praise and cajolery of others.
50. One who does not love children cannot treat the grown-ups well.
51. One should hide, rather than disclose the evil deeds of others.
52. Emancipation of slaves in ■■■ act of spiritual reward.
53. A man is in his worst state when he considers himself good and pious.

84. SHAIKH NASIRUDDIN CHIRAGH-i-DEHLAWI (d.1356)

1. The Shaikh believed that one who adopted the mystic path, should develop large-hearted tolerance and generosity in his dealings with all human beings. Retaliation and revenge should be discarded as it is ■■■ practice of the animal world. One should bear patiently the sufferings caused by people and should abstain from returning evil with evil. Nothing can be achieved unless the

- spirit of sacrifice is developed. Self-abnegation as practiced by the Companion of the Prophet ■ the battlefield of Uhud should act as the ideal.
2. Kindness should be extended to all human beings, irrespective of their caste, colour or creed. Food should be distributed to all and sundry. One should strive to acquire the morals of God who extends His benevolence and kindness to all His creatures without caring if they had faith in Him or not. When the sun rose, it gave light and warmth to all regardless of their wealth, religion or character. When it rained, all people benefitted from it. These are physical manifestations of the moral of God and man should try to emulate them ■ best as he can.
 3. Quoting Sheikh Abul Qasim Gurgani, Shaikh Nasir-u'd-din Mahmood advised his disciples to strive to imbibe and emulate the 99 Attributes of God. One who imbibed there virtues in his social dealings understood the Divine significance of life better than others. "Acquire the morals of God", should be the basis of human relationship in the world. Lest anybody misunderstood the meaning of imbibing the Attributes of God, he told people that acquiring all these virtues did not mean attaining gnosis.
 4. A mystic should not behave ■ if he is somebody different and distinct from others. Apart from breeding an obnoxious ■ of superiority, it creates ■ gulf between him and the people in general. He should mix with people of different temperaments and profession and behave as if he is one of them.
 5. One should earn his livelihood through strictly honest means. Those in business should be honest in their dealings and should never try to earn profit by uttering lies. Black-marketing and profiteering lead to ruin. If a man holds anything in trust, he should be absolutely honest in discharging his obligations. Livelihood honestly earned ensured happiness, satisfaction and goodwill. He used to say: "Morsel earned through effort is a good morsel."
 6. No human effort can succeed if it is guided by the *nafs* (the lower and the material self). Those who deliver sermons and invite others to path of rectitude and trust should be absolutely selfless. One who takes to preaching, his aim should be neither money nor fame but God alone. This alone can enhance the effectiveness of his activity.

7. Those whom God loves are made conscious of their shortcomings and defects. Caliph 'Umar used to say: "God's blessings be on the man who apprises 'Umar of this shortcomings." One who is overtaken by Divine rapture (*jazba*), all vicious urges and inclinations ■ wiped out from him.
8. The Shaikh classified men into three categories: common people (*mrami*), the elect (*khwas*) and the super-elect (*akhas-u'l-khwas*). This classification was based not on social or intellectual differences, but no spiritual experience. It made spiritual excellence more difficult for the select than the common people. What withheld the vision of God in the case of common people was sin; in the case of elect it was negligence (*ghaslat*) or indulgence in lawful pleasure; in the case of the super-elect the veil was *hasanat* (virtues). One belonging to the last category was expected to be superlative in his goodness, for mere goodness meant nothing for him. Thus the Shaikh made the travellers on the mystic path realize that the perimeters to judge their excellence were stricter and harsher than those of the ordinary people.
9. The Shaikh used to say that ■■■ has four obligations towards God and that he should strive to discharge them sincerely and to the best of his ability:
 - i. *Haqq-i-Taqwa* i.e. obligation to fear God as he should be feared;
 - ii. *Haqq-i-Ibadat* i.e. obligation to pray Him as he should be prayed;
 - iii. *Haqq-Tilawat* i.e. obligation to study the Qur'an as it should be studied and
 - iv. *Haqq-i-Ma'rifat* i.e. obligation to strive for attaining gnosis. The inspiring motive of ■ man's actions should be to seek the pleasure of God. Divine approval lay in adherence to what has been ordained by Him and in total abstention from what He has forbidden.
10. The way to Divine love passes through misfortunes and hardship. What is required is complete dedication to the ideal because a moment's negligence sometimes throws ■ man away from his goal. When ■ ■■ takes to spiritual discipline, he is required to get his head shaved and shorten his sleeves. These ■ symbolic of his determination to lay down his all in the way

of His realization and abstain from stretching hands before others or visiting undesirable places.

11. Love of God cannot be developed without following the Prophet in thought, in words and in action. Love is of three kind:
 - i. *Mahabbat-i-Islamai* i.e. love which ■ new convert to Islam develops for God on account of his conversion to the faith;
 - ii. *Mahabbat-i-Muwahhibi*, i.e. love which a ■ develops ■ ■ result of his effort in the way of following the Prophet, and
 - iii. *Mahabbat-i-Khas*, i.e. love which is the result of cosmic emotion.
12. Sex and sensual pleasures are like chains which fetter the soul. A mystic should develop *himmat* (courage and fortitude) which means rejecting material glories and wealth without showing slightest inclination towards them. The best man is one whose heart is full of Divine Love, whose body is bent in devotions and whose hand is empty of all worldly things.
13. Adherence to the *Shari'at* is ■ essential for success in the mystic path. Those who ignore the laws of *Shari'at* in any way, no matter how insignificant the matter, fall down from their position. They fail to achieve their spiritual objective. There is no stage of spiritual perfection higher than that of the Prophet and even they cannot afford to neglect the external laws of faith (*shari'at*) though their hearts remain busy in God all the time.
14. The Shaikh advised his followers to subject material ego (*nafs*) to self mortification. They were to eat less, sleep less and avoid company. They could engage themselves in anything they liked but had to keep their hearts busy in *zikr* (praise of God).
15. Shaikh Nasir-u'd-din told his disciples clearly and firmly that the entire structure of spiritual discipline was based ■ proper training of the heart. The altar (*qibla*) of the heart is God. Heart is the ruler (*amir*) of the body. When it turns away from its altar, the body also moves away from its altar. The divine lights (*anwar*) first descend on the soul and then they are transmitted to the body which is subordinate to heart. When the heart is moved the body is also moved. *Hal* (spiritual condition) is the result of the purity of action. *Hal* is transitory and is not permanent. If it becomes so, it becomes a station (*maqam*).

16. Shaikh would often exhort people to develop love of the Prophet as the holy Quran says: "Say: if you do Love God, follow me: God, will love you." Follow the Prophet in word, deed and intention so that (you may) be blessed with the love of God. (Remember) love of God is not possible without following the Prophets.

17. The Shaikh told those associated with him that one who desired to engage himself in spiritual work had to adhere strictly to the following six principles:

- i. He was not to come out of his solitude for any greedy or worldly purpose.
- ii. He was expected to be always with proper ablutions.
- iii. He was enjoined to observe fast always.
- iv. He was to observe silence and abstain from involving his tongue in what is Non-Absolute.
- v. He has to keep himself busy in constant *dhikr* (praise of God) maintaining the contact of his heart (*rabti-i-dil*) with his spiritual mentor.
- vi. He had to cut himself off completely from everything Non-Absolute.

Shaikh emphasised to observe *taqwa* (fear of God) *tauba* (repentance) and practise *tawakkul* in order to achieve these goals.

18. The Shaikh further explained that there were four stages pertaining to the fulfillment of a mystical needs:

- i. The first was that whenever any need arose he prayed to God for its fulfillment.
- ii. The second was that he did not supplicate God for anything except Him.
- iii. The third stage was that he committed his needs to God and did not worry about their fulfilment or otherwise.
- iv. The fourth stage was the highest where one did not ask Him even from Him. This is stage of living for the Lord alone.

85. SYED JALALUDDIN BOKHARI (d.788 A.H)

1. Attainment of patched frock is not dependable thing, it is the company of the Shaikh which matters.

2. Traveller of mystic path should be engrossed to such an extent that his formulas and litanies (*awrad*) must not be ignored in any circumstances in private or public life or in solitude.
3. Seeker should not accept any other except God in his heart.
4. That deed which is not recompensed in the temporal world, is not rewarded also in the celestial world.
5. *Dervish* with his words and deeds and spiritual state on the mystic path, is at the footstep of the prophet. If the case is opposite, he is not *wali*.
6. Meditation is this that one should know Allah Most High is also well aware of his state and that He sees him. It is not meditation to sit with the head placed ■■■ the knees.
7. Shun pseudo Sufis since they are thieves of the religion and highwaymen of the Muslim community.
8. Inspired knowledge (*ilm laduni*) necessitates piety ■■■ ablution is compulsory for prayer.
9. Aspirant should seek spiritual retreat (*Khalwat*) so that he may come out of 'separation' and attain unitive i.e.
10. It is incumbent on ■■■ believer to attain knowledge and after this be busy in His quest.
11. Dilation of the breast will never be attained unless withdrawal from the world is realized.
12. *Auliya Allah* never fear anyone or anything save God.
13. Every breath that passes carries worth of both the worlds.
14. Seeker can never be perfect unless praise and revilement of the people are alike to him.
15. The law-giver has ordained two things; *rukhsa* and *azeemat* i.e., a relaxation of the strict rule and regulation. *Rukhsa* comprises one requital and *azeemat* two.
16. Seclusion is the best place for His remembrance.
17. Best of conduct comprises three things: (1) withdrawal from the world. (2) Attentiveness to mysteries (3) Quest for realities. He who holds all these three traits is Sufi in true sense of the term.

86. SYED MUHAMMAD GISUDARAZ (d.1422)

1. Aspirant should love solitude and must not do another work except two; either be busy in the Friend or immerse in His adoration. If he does any other work, it would not be fruitful.



2. Never get loan but only in intense need such as: (1) to meet personal anxiety, (2) for the guest, (3) for helping other. To slake his own thirst and hunger he can borrow.
3. Must do that work which the carnal soul opposes. If by His adoration and meditation he feels expansion, he should increase them.
4. Abdication of the world while living in it, is the best of action.
5. Supplicatory prayer shows its result if it said in good faith fulfilling all conditions.
6. Those who ■■■■■ of the reality of the world, know that temporal world is nothing more than an empty drum.
7. Destiny controls all actions.
8. Hell-fire cools down before the fire of violent love of God kindled in the heart of His lover.
9. Everything contains one calamity in it. But passionate love contains two calamities: one in the beginning and the other at the end.
10. Journeyer of mystic path is impatient. That moment which passes without any achievement, he thinks better to die before it.
11. Breathless recollection is incumbent on the traveller of mystic path. If he does this in heavy amount, he must shun mating and take food and water less.
12. Recitation of litanies and formulae must be continued even after the achievement of spiritual perfection.
13. Reflection and meditation ■■ superior to involuntary prayers. Meditation is the most lovely spiritual exercise.
14. Accomplished Shaikh is one of the elected souls. Such souls have traversed the distance of time and space. Shaikh can be present in ■ assembly and in his tomb simultaneously.
15. *Pir* is like suckling mother and *mureed* like babe who suckles. The disciple should never be oblivious of his Shaikh in any circumstances, otherwise perdition is feared.
16. Aspirant should not expect supernatural power (*karniat*) nor intuitive ability from the Shaikh.
17. Discipleship and austerities won't be profitable until detachment from worldly affairs is attained.
18. Disciple must know that revelation of mysteries and the ability to divine thoughts of others, entails ■ great calamity. He should avoid these things.

19. If disciple (*mureed*) gets some spiritual boon from someone else in the life of his spiritual Guide or after his death, he should consider this gift awarded by the virtue of his own Guide.
20. The disciple should not disclose litanies and formulae given by his spiritual Guide to anyone whose concealment has been advised.
21. Love is ■ gift and a special boon of God.
22. If the quest for God is created in the heart and keeps it occupied, and pervades inside and outside the heart, there remains in it neither anger nor sensuality, envy or avarice: It completely annihilates every desire. I have heart the Khwaja (i,e,. Chiraghe Dehlavi) reciting the following couplet.
*Love came and dispelled every desire from my heart,
And dangled the sword of heedlessness over my heard!*
23. Gisudaraz holds that there are five stages of love, and he has based all the phases of Islam, faith and “well-doing” (*Ishan*) on love only. The five stages are:-
 - a) *Shariat*, i.e., paying heed to the attributes of the Beauty of the Beloved, so that a longing to behold Him may be created.
 - b) *Tariqat* (the Path), i.e., to seek the Beloved and go in search of Him.
 - c) Truth (*Haqiqat*), i.e., to be always present before the Beauty of the Beloved.
 - d) Gnosis (*Marifat*), i.e., to wipe off every form of self-regard.
 - e) Unity (*Wahdat*), i.e., to annihilate one’s own mortal existence, both in the inward and the outward, to regard the beloved ■ the Absolute Being. When all these five stages are reached the work is finished.
24. The way to God from *Shariat* to *Tariqat* is traversed with the aid of love and love only can be regarded as nearest way. That is why Khwaja Band-e-Nawaz says:

*I would, no man should unmanly,
I would, no man should be devoid of the pang of love,
I would, no time should be spent without pain
I would, no pain should be suffered untimely.*

87. ABDUL QUDDUS GANGOHI (d.1538)

1. One cannot be liberated from alterity (other than God) until abandonment of the world is attained to him in totality and without getting rid of otherness, temple of the heart cannot be cleansed of evil thoughts and defilements. And the heart without purgation cannot sustain Divine light ■ is fit for eternal life.
2. In the universe only human being is such an entity whose one aspect is radiant and the other dark. That is why it accepted sacred repository (*amanat*). What that sacred trust was? It was the manifestation of His Essence, Attributes, and Names.
3. Spiritual preceptorship (*piri-mureedi*) is not an easy job. Spiritual Guide is sign of God and His Messenger (PBUH) in this temporal world. Although there are as many routes as the breath of the creatures or the atoms of sand in earth to arrive at Divine Court, but there is no more easy and short course than this relationship.
4. The heart, in proportion to its purification, gets nourishment from the soul, i.e., when the soul illuminates, it becomes radiant and is strengthened to recourse to God Most High. When the soul is radiated, it flies into the Divine light and mysteries.
5. It is essential to study books on the spiritual path. Make it incumbent to read books on this subject and take them ■ your guide since the books work like lamp and without lamp, there is no light, and without light Presence in Divine court is not possible. He who is ignorant is veiled. Be busy in learning and practices. Whatever books you see ■ spiritual path (*tasawwuf*), you buy them.
6. There is a treasure mine of spiritual wealth beneath affliction and calamity. For the aspirants, there is such blessing in affliction which is not found in gift and boon.
7. The contemplation of Divine Beauty which is attained to the holy man is never conferred on the ascetics and worshippers. The externalists who ■ content with rosary and prayer-mat, know nothing of love with the Friend. The example of these externalists is like that of women who ■ content with facial beauty.
8. Folk of Allah, when arrived at the Divine pavilion, are endowed with intuitive knowledge, enjoy the privilege to be present ■

thousands places at ■■ time. They go to the throne and Paradise and visit eighteen thousand worlds because in the dominion of *Tawhid* there is no limit of time and space. Those who are bound to time and space always find them in their dwelling places. But the folk of Allah are spaceless with their spaeless Friend. They reach such a lofty place, that even the nearest angels ■■ bewildered at their flight.

9. The friends of God (*auliya Allah*) may not have anything of this world and are donned in tattered clothes, still they are united with the Lord and are king of both the worlds.
10. The dominion of the Almighty God is the phenomenal world, but the kingdom of *dervish* is *Subhan* Himself. The speech of *dervish* is beyond the comprehension and intellect of the human being, for when his heart is purified of all the images of 'otherness,' he wanders in the expanse of Divine Essence and Attributes.
11. 'My *auliya* are under My cloak and no one except Me knows them' is such an address that it cannot be accommodated in the heavens and earth. The externalists cannot understand it. The intellect of the externalists (*ulama*) cannot reach the secret of the folk of Allah. This secret is not divulged until inmost heart is purified.
12. By dint of night vigil, the lovers and righteous reach the Beloved and achieve their object by attaining unitive life. It is all due to praying at mid-night. The prophets and *auliya Allah* found Ascension in the aloofness of night.
13. When *dervish* is absorbed in God, he is alienated from all "otherness". He is immersed in His light which is limitless and encompasses all from pre to post eternity. This is the Divine Light worthy of deification and this is the light which has radiated every iota in the universe.
14. When the *Faqr* is complete, 'other than He' is eliminated; even *dervish* himself does not exist amid. Although as human being he is visible, but in reality he is not.
15. Ritual prayers such as obligatory prayers, fasting, and recitation of the holy Quran are most essential. To ignore them is ■■ open sin. Despite this, the aspirant is that who has no fear, ■■ grief.

16. Ego is the main cause of veil in the Divine way; otherwise, God is not distant, but servant is remote, separate and absent on account of ego. When it is eliminated, He is manifested.
17. Folk of Allah, wearing infidel thread, come into the idol temple, and ■■■ not of anything since they consider their inner and outer being as infidelity and paganism (*kufr*). They feel fed up of their own being and don't care of lowliness and contumely condition in order to attain Divine Union.
18. The gnostic, every time, is subject to different Divine visitations for the Reality is shoreless. It is such ■ ocean which has no shore and the heart of gnostic is such ■ sea which has no trace.
19. Divine way is that *dhikr* of tongue reach the heart; and from heart to *sirr* (secret), from *sirr* to soul. This kind of *dhikr* is He, and His contemplation for audible *dhikr* is his obedience. *Dhikr* of the heart is Presence; *dhikr* of *sirr* is light and *dhikr* of the soul is the spirit and fragrance and this is called contemplation of the Truth in this world and His vision in the Hereafter.
20. During prayer, the worshipper holds discourse with his Lord. His heart is so much engrossed in the Lord that he, passing through the phenomenal veil, reaches the sacred pavilion of God and absorbing in Him becomes non-existent; rather nothing remains, only He exists.
21. Angel does not have heart. Thus he has no access to Divine mystery. Although angels is light, but he is deprived of His Presence. Gabriel, whatever lofty status is given to him, concerns our common belief; but he has no access to the secrets of the heart nor is aware of its hidden realities. Although flight of Gabriel is up to the angelic world, but flight of human is spaceless and he is unique with *Subhan*. Angel is *kuni* (cosmic) not *subhani* (divinely). Believer (*momin*) is *subhani* and not *kuni*. Although human lives in the world, but is united with *Subhan*.
22. Do you know what constitutes ■ *dervish*? A *dervish* has the following characteristics:-
 - i. *Dervish* is not that who grazes like donkey and sheep. *Dervish* is secret of the Divine mysteries and more elevated than the soul.
 - ii. *Dervish* is light of the Divine Light. Therefore he is more exalted than Divine Throne and Footstool (*arish and kursi*).

- iii. *Dervish* is locus of Divine Majesty and Glory. How human intellect can percieve him!
 - iv. *Dervish* is he who has dived into the ocean of Essence and is free from every dry and wet existence.
 - v. To be or not to be is alike to *Dervish*. His heart is always present in Divine court, and eyes soaked on the ground that there is no limit to divine theophanies (*tajalliyat*).
 - vi. *Dervish* is immersed in His adoration and glorification day and night. *Dervish* is not he who eats like donkey and sleeps like him.
23. Muhammad (PBUH) of Arabia ascended to the highest heaven and returned. I swear by God, had I been in his place, I would not have come back.

88. NUR MUHAMMAD MAHARVI (d.1791)

1. Every action is based on one's faith. Intercession on the Day of Resurrection of the Apostle is also based on the validity of one's faith and belief may anyone die in the night of Friday or in the month of Ramadan.
2. The Perfect Man is the soul of the universe. His death is the death of the entire worlds.
3. Some one asked what are the states of condition of *auliya Allah* in their tombs? He said: "The body of *wali Allah* is as good as his spirit. Their spirits rest at the same place where their bodies are placed. Thus same is the condition of *abdal* that when their spirit flies, the body too flies alongwith, because spirituality overwhelms their body. Therefore, by the grace of Allah Most High, where the spirits of *auliya Allah* abide, their bodies too, like shadow, (*zill*) remain attached with them, and the relation of their spirits with the tombs is in proportion to their intimacy with God.
4. The Shaikh dismisses such disciple from his consort who has become more beneficial mentor for others and the people take advantage of him. But those who need more training were not turned out for the completion of their education.
5. If anyone felicitates the creatures of God Most High, He says: "You felicitated Me."

6. One day Maulana (his Shaikh) said: "Once during journey I saw a Hindu who had every kind of necessity with him and would spend as much as he liked. He said: "I learnt this art with great difficulty. If you come to my house, I will introduce the *minwakkalat* (guardians) of this act to you." I replied: "Entire stock of litanies is found in the holy Quran, I don't need anything from you."
7. Someone asked: "Is there any cure for the disease of sensuality?" He said, there ■ many drugs provided one uses them. The people mostly admit that they are patients but no one is seen interested in treatment although the physician is present. The man again requested that 'I am patient but I am not cured.' The Shaikh said: "It is ■ great thing to consider oneself patient. Treatment will also be made available sometime in future. But the one who does not consider himself patient, cannot be cured."
8. Once a spiritualist started getting Divine inspiration. He desired to go into retreat so that visitations are increased. But on account of this retreat, the revelations ceased. At this moment someone asked the Shaikh reason for the cessation. He replied: "Descent of divine conferments is just a providential grace and His bounties; but that spiritualist thought it the outcome of his retreat and planning with the result that he was deprived of the visitations."
9. Shaikh advises his disciple to chant certain litanies and *awrad* continually. But when the disciple becomes neglectful of them, the Shaikh refuses to accept him, may he sit with him for long time.
10. Gout-pain is hereditary disease of our Mashaikh, and it is declared ■ incurable. Hazrat Suleman Taunsvi too had this disease throughout his life.
11. Once Baba Farid Ganj-i-Shakar wrote to his Shaikh that the people of the Punjab often approach him to have amulet. Hazrat Khwaja Qutbuddin replied: "The job is not in your hand, it is in hand of Almighty. Write for them the ■■■ of Allah." After this Nur Muhammad said: "Its immediate advantage is that the suppliant is pleased and he feels satisfied."
12. The duty of the saint is to advise people of the right thing and pray for him. Then whatever is pre-destined shall happen to him. No prophet ■ wali has any say in the doings of Allah. He is the

Lord of the universe. He does His work sometimes through His Beauty (*jamal*) sometimes through His Glory and Majesty (*jalal*).

13. The savants (*ulema*) think over more on the lawful food. But they don't care about the inner aspect of *Shariah* which is also based on the exterior. In reality, the true conduct is, "less food, less sleep, less talk and less association with the people. But no one cares about these things." Hazrat Maulana (his Shaikh) was not very careful of his outer behavior but he would take less food to the utmost, so much so that he would take water very little. Number of times I happened to have meal with him. Every time we saw him extending his hand here and there ■ if he was eating every thing. But lastly he put his hand on one thing and took very little.
14. If the wayfarer always thinks to be ■ new comer in the presence of his Shaikh, and each day to be a first day, he will achieve his object every soon. If he thinks the second day to be second day, he will be entrapped in perdition and destruction. .
15. We the saints don't require happiness of the garden; (worldly merriments) the scar of our breast is not less than a garden.
16. When at night I hear the sound of Persian-wheel watering the fields, I reflect that these people remain awake throughout the night, take trouble just for a modicum of yield that too if the farm-land is saved from calamity. But it is regrettable that ■ ■ takes pain to worship Him. Had they observed night vigils, they would have achieved their goal by the grace of God and would never be deprived of. When Khwaja Nur Muhammad made Khwaja Muhammad Suleman Tounsvi his spiritual successor, he advised him as follows:-
 - i. O Hafiz! What is given to you from the invisible, without asking or without thinking, you accept it as the spiritualists say it *Futuh al-ghaib* (Boon from hidden) The prophets, companions and *auliya Allah* have considered it licit to accept it.
 - ii. Always keep riding steed with you.
 - iii. I see that you are liberal ■■ If God makes you owner of His treasures, ■■ much so that the entire world would take advantage of your outer and inner wealth even then you must not dissipate

farm lands of your ancestors; rather keep them in your ownership.

- iv. Never turn away the petitioners, who approach your door-court, whatever they might be, without outer and inner help.
- v. Never lose anyone whom you patronize, although you might face ██████ unbecoming behavior of him.
- vi. Don't associate with the worldlings too much but out of necessity, for the door of the saint is the door court of the Lord.
- vii. Never deprive of the meekly and the mendicant visitors; always be helpful to the poor and ulema.
- viii. Try to preserve and disseminate whatever we have got from ██████ spiritual ancestors and God Most High, in accord with the practice of our Sufi order.
- ix. Get down from the mountain, and dwell in some plain so that people from far and ████ approach you easily to seek help.
- x. Always seek pleasure of your mother.

89. MUHAMMAD SULEMAN TOUN\$VI (d.1851)

- 1. Once a Hindu hermit (*jogi*) came to Suleman Tounsi and inquired whether Divine union is attained through one's destiny or austerity and asceticism? The Shaikh replied: "If it is predestined by God Most High, this bounty is given to the man, if not, then it is not attainable through ascetic practices."
- 2. Hindu *Jogi* again asked whether *Faqr* (spiritual poverty) is superior to *Shariah* or vice versa? The Shaikh said: "*Shariah* prevails over *Faqr*, because the people of *Shariah* hanged number of saints whereas no spiritualist hanged man of *shariah*. Thus *shariah* has elevated rank compared to *Faqr*."
- 3. Someone talked about the governor of Taunsa Sharif. He saids: "He was pious, he would always engaged in His recollection and used to observe night vigils. But since the time he was made governor, he is bent upon oppression, His blessedness has changed into wretchedness." The Shaikh said: "God has given diversified qualities to mankind. In whatever direction he moves, he gets. If he is inclined toward world, he becomes worldling and it is defiance against God Most High. If the servant is inclined toward God with full consciousness, he becomes He."



4. *Awrad* and litanies relating to our spiritual ancestors are given in two treatises: "One is *Risala Tagseem Awqat* written by Hazrat Shaikh Muhammad. The second one is entitled *Awrad-i-Naseeriyya*." He advised his vicegerents to copy both of them, chant them and act upon as directed there.
5. Once Ghulam Rasul (*langari*) came to the Shaikh and said: "I have been occupied in the management of refectory (*langar khana*) since the time of your Shaikh (*pir*), and was neglectful of my duty toward God. Now I have become old. I desire to remain engrossed in His adoration all the times. Kindly guide me what to do"? Hazrat Suleman said: "I will request to my Shaikh to guide me. You come tomorrow." Next day when he came, the Shaikh said: "You are advised to reflect image of Shaikh ■ your inmost being."
6. The servant must be satisfied with the act of God even if it apparently augurs not well since God's acts are not devoid of His wisdom. Whatever God Most High does, is always in favour of His servant. Once an *abdal* saw rain falling on the river and thought that if it had rained on earth, the creatures would have benefitted of it. What was the need to fall rain on river!" The very moment he thought this, his hands and feet were cut instantly, he fell on the ground and his spiritual rank of '*abdal*' confiscated.
7. God Most High by His own grace awards anything Himself of acceptable (*magbuliyat*) to His servant and the creatures cultivate hatred of Him. There ■ three ways of Divine acceptance. Firstly, when ■ man becomes chosen, the creatures also know him and he too knows himself. Secondly the person knows that he is elect of God but the creatures are unaware of him. Thirdly the man neither knows himself of his spiritual rank nor his being chosen, nor the creatures know him. The writer of "*Manaqib*" says, these are the hidden men-a kind of *auliya Allah*. Besides this, there is fourth category of 'hidden man' that the people know him, but he does not know himself.
8. That person is fit for the office of Spiritual Guide who must be aware of the state of his disciple and approach to help him, may he be thousand miles away.
9. One day he advised his disciple Ahmad Khan to be friendly with all his disciples as the Holy Prophet said about his progeny:

"Respect my children; those who are pious for God's sake, and those who are elders, for my sake." Thus keep a favourable view of my all disciples.

10. Once a man insisted Hazrat Suleman to initiate him in Qadiriyya order. He thought Chisti order inferior to Qadiriyya order. The Shaikh said: "You want to enter Qadiriyya order because Shaikh Syed Abdul Qadir Jilani is the founder of that order?" He said: "Yes!" The Shaikh said: "There ■ also many lover of God in Chisti order." At last the Shaikh initiated him in Chisti Sufi order.
11. Once Mastan Shah presented an invaluable diamond to Shaikh Muhammad Suleman. He got the diamond in his hand and asked Mastan Shah to bring two pieces of stones. When brought, he put the diamond between the two stones and crushed it into pieces. Mastan Shah was taken aback to see it. The Shaikh asked Syed Mastan Shah to come and ■ beneath his prayer-mat. He came near and saw under the mat a ■ of diamonds flowing there. Seeing this phenomenon, he said: "He who has the capability to change dust into alchemy, will he look toward us from the corner of his eyes." After this Syed Mastan Shah started austerity and ascetic practices and achieved his goal.
12. Those who get near to kings, the rich and the worldling, lose this world and the Hereafter. He who gets closer to the people of God, he succeeds in both the worlds. He narrated that once Shaikh Shihabuddin Suhrawardi was passing through ■ narrow street. By chance his skirt (*daman*) touched a adulterer. When he died, someone saw him in Paradise. He asked how did he get this bounty of Allah? He replied: "The skirt of Shaikh Shihabuddin touched my body. God Most High, by the blessing of that skirt, pardoned me." On the contrary, Muhammad Yaqoob- the minister, had close relations with Nawab Bahawal Khan. He annoyed with his minister and got him assassinated and married his wife afterward. This is result of mundane relationship with the Highups.

■■■ SYED GHAUS ALI ■■■ QALENDAR (d.1880)

1. When Divine union is achieved, there is ■ need of someone else.

2. Although patience is bitter, it is proved after long experience that its fruit are sweet.
3. It is futile to pride over worldly wealth, and beauty. These are prone to decline soon.
4. Uprightedness and perseverance are great gifts for the mankind.
5. Every one holds His ■■■ *qibla* according to his desires and he remains engrossed in the thoughts.
6. World and its entire things are worthless. To delight in their transient beauty is to lose one's life.
7. The temporal world is carrion and its aspirants are dogs.
8. By the virtue of resolve and chivalry, difficult problems and intricate matters are made easy.
9. Greed brings abasement and contentment brings respects.
10. When the light of His Essence descends, arcane secrets of His divinity and *tawhid* revealed. Divine love confers eternal life to human.
11. Internal purification cannot be attained without ascetic practice and Divine Beauty is not visible without complete purification.
12. Descant of Divine light on the heart of mystic traveller, the vision of His light in every iota without any distinction of increase and decrease, extinction of all the iota of the universe before Divine effulgence (light) and to have contemplation of his light everywhere, is pure Divine Unity (*tawhid*),
13. While swimming, diving of the Unitarian into the shoreless ■■■ of *tawhid* and to become deeply engrossed and attain annihilation into annihilation, and to efface the entire existence alongwith his own being, is the purest *tawhid*.
14. For the realization of five faculties (*latiaf sitta*) Mashikh recommend different devices i.e., meditations and reflection. But in true sense it means to take care of heart from evil thoughts and feelings which distract the heart. And revelation means veils of darkness over the heart are torn asunder.
15. Group of accomplished *auliya Allah* is divided into three categories: *kamil*, (perfect) *akmal* (more perfect), and *mukammal* (most perfect or accomplished). *Kamil* is that who is perfect saint but cannot benefit others. *Akmal* is that who is not only spiritually perfect in himself but also sends beneficence to others. *Mukammal* is that who makes other consummate mystics in an hour, or in ■ month or in ■ year according to Divine Will or

destiny and whatever to miraculous (spiritual) power he holds confers it to the disciple.

16. Spiritual concentration also falls into three kinds: *Islahi* (rectification) *alqai* (inspirational), and *ittihadi* (of union). *Islahi* glance is that the spiritual Guide by his own aspiration (*himmah*) cleanses the heart of his disciple of all dross and defilements, and polishes his heart by the fire of his own heart, and keeps his concentration consistent for his further sanctification and beauty. *Alqai* concentration is that, after disciple has attained complete purification, inspires him secretly without words of mouth in respect of secrets of divinity may the disciple is living near or thousands of miles away. *Ittihadi* concentration is that, the spiritual Guide, prior to the purification of the heart of disciple, confers spiritual inspiration on him. But this is very rare. Once Khwaja Baqi Billah cast this kind of glance on a bread-maker, but he could not sustain it and died after three days on account of his incapacity and narrowness of his receptacle.
17. There are two kinds of revelations: one is called cosmic revelation (*kashaf kooni*) and revelation of Essence (*kashaf dhati*). By cosmic revelation, mysteries of the universe are unveiled to the seeker according to the measure of his receptacle. Then if his capability becomes more perfect, mystery of the entire phenomenal world is unveiled to him. Revelation of His Essence is that the seeker remains in quest of *Hahut* (ipseity) (corresponding to *Huwa* i.e. He), and whatsoever irradiations are seen, neglect them all and continue his journey into His Essence not paying attention to His Attributes. That is why, he who seeks unification with Him, always remains restive. Thus Shabli said: "O Lord! Increase my bewilderment."
18. Hazrat Abdul Qudus Gangohi (d.1538) would often go to Saharnpur. Jalaluddin Thaneseri was a great exoteric religious savant at that time. He would often deride saying to the disciples of Gangohi: "Your dancing *Pir* (sheikh) has come here." Once a disciple complained of this to Hazrat Gangohi. He said: "If some time again that savant (Jalaluddin) talks with you in the same way, you say to him: Our *Pir* dances and knows how to make other dance." By chance, the disciple met Jalaluddin and conveyed the message of his *Pir*. Hearing this, Jalaluddin tore away his garments and ran toward jungle and remained in trance

for many days. Afterward he sent a written request to Hazrat Gangohi to initiate him in his Sufi order. Thus Jalaluddin became his disciple got vicegerency and spent secluded life in a jungle.

19. One day Moses asked: "O my Lord! Which act of mine you liked most so that I may repeat it." God said: "In your childhood when your mother used to beat you, you always ran to her after being beaten." Thus it is incumbent on the aspirant to remain attentive to the Almighty notwithstanding calamity and abasement befall him.
20. In Naqshbandiyya order, inner purification and information consoles and encourages the novice. Likewise in Chishtiyya order, longing and yearning does not let the novice dejected. But in Qadiriyya order the novice has to face deprivation for long time with the result that some seekers, being dejected and dismay abandon the journey. However, after long time and sever austerities, there is volcanic like sudden outburst of spiritual inspiration. Glory to Him, all kinds of states and stations look immaterial in the eyes of Qadiri novice.
21. Someone asked: "Can Hindu *sant* transmit inspiration like that of Muslim saints and mystics?" Qalandar answered: "Yes they can as there are Five Faculties of sense perception in Islamic *Tasawwuf*, Hindu too have formulae like this, but there is wide difference of grades between the two like water and urine. Reflection of sun on both the liquid is same and they also look alike. But one emits stink and the other sweet smell."

91. SHAMUSUDDIN SIYALVI (d.1883)

1. Spiritualists are the chosen servants of God. Administration of the entire universe is in their hands contrary to the worldly kings who are busy only to manage worldly matters.
2. In Sufi terminology by *Kufar* means that kind of belief in the Almighty which cannot be shaken by any doubt or suspicion. Due to ardency of divine love, shirt of Amir Khosrau was burnt at the spot near heart and it — indeed a divine gift.
3. Time of departure to celestial abode had arrived; still my love and longing for reading books on Islamic mysticism (*Tasawwuf*) and *Tawhid* has not diminished a bit. We continued our study of

"*Mathnawi*" of Maulana Rumi and ■ found its essence in the service and obedience of the Shaikh (spiritual Guide). It is incumbent on the traveller of mystic path to study, in the beginning of the journey, Ghazali's book "*Kimiya al-saada*" and *Mathnawi* when journey nears completion.

4. When the wayfarer (*salik*) ■ successfully the station of "annihilation in Shaikh," he is attained to all the stages of mystic path and *marifat*: for the obedience of the Shaikh is the obedience of Allah and His Apostle.
5. Everything has its body and soul. Likewise the prayer too has its body and soul. In prayer, standing, bowing, prostrations and other obligations, *wajibat* and ■ are ■ good as body and undistracted or presence of mind is the soul or spirit of the prayer. When both are combined, it is a complete prayer otherwise, it is body without soul.
6. It is mandatory on the traveller not to be oblivious of his litanies (*awrad*) and recollection at any moment since forgetfulness is the sign of deprivation. Some kind of litanies and recollection (*dhikr*) ■ preferred to others. But *dhikr an-nafs* (with the heart) prevails upon all other invocations.
7. For the true lover of God, there are flowers everywhere. Nightingale sings when she ■ flower but when the lover is annihilated in his Beloved, he ■ beauty of his lover everywhere.
8. The need for food and drink relates to the corporeal being. When the servants of God cross the boundaries of humanity and enter the realm of annihilation (*fana*), they are absolved from eating and drinking.
9. The Holy Prophet disclosed to his wife Aisha- the veracious that when ■ Muslim removes the pain equal to thorn-prick of another Muslim, the Almighty God forgives all of his sins and makes him deserving Paradise. When Hazrat Abu Bakr got this news, he wept. When asked the reason for his weeping, he said: "When there is ■ reward ■ great for such ■ minor pious act, what would be the fate of those unfortunate who are busy all the time in sinful acts and inflict pain on their brethren."
10. The lower-self of man is like bear and traveller is like *Qalendor*. It is essential for the traveller of the mystic path to grapple with his lower-self like *Qalendor* who grapples with the bear so that

the Lord save him from the evil of lower-self. For the Sufis, it is called 'the greater war.'

11. It is essential for the traveller to endeavour utmost to purify his lower-self and consider himself inferior to every one and repel every thought 'other than God' from the heart and immerse in worship of Allah Most High so that he is protected from his imaginary being and divine beauty is reflected in his heart.
12. Success of the spiritual path depends upon the longing and yearning of the heart. But one should never forsake chanting of litanies and recollection since the lovers lay down their life for the sake of the Beloved.
13. Death of *auliya Allah* is like a man who shifts from one place to another. He who is malicious toward them is subjected to trouble and calamity. He who loves them is benefitted in the world and Hereafter.
14. Someone asked why is it that the transmission of spiritual inspiration, by *auliya Allah*, is intensified more after their departure to the next world?" Khwaja replied: "When *auliya Allah* depart from the corporeal world, they are liberated from the traits of humanity and become *mujarrad* (single) and attain union. That is why their movements become infinite."
15. Shaikh is that who enriches the heart of his disciple and converts him from worldly matters to the love of God, as the Holy Prophet (PBUH) said: "The world is carrion." The holy men always shun it.
16. The traveller of mystic path should concentrate more on the purification of his inmost being, come what may of his exterior since sainthood is not based on one's outer raiments.
17. Contemplating image of the Shaikh is a great boon and shield against sins, i.e., when the Sufi cultivates the habit of keeping the image of his Shaikh in mind he dares not sin. If one contemplates the Truth in the mirror of the Shaikh, he arrives at his destination before long.
18. The traveller should exert more in the observance of *Shariah* since it is the ladder to mystic path and the ultimate Reality. He who reached the destination was routed though Shaikh.
19. Audition (*sama*) is beneficial to banish stray thoughts. However, excessive audition causes anxiety and hardness of heart. Thus the

traveller should attend audition occasionally so that longing and yearning remain afresh in his heart.

20. Recollection (*dhikr*) is the greatest medium to union. The more one perseveres in His recollection the more love increases. *Dhirk*, in whatever form is done, is the best means, may it is audible with tongue or secret in the heart. For *dhirk* means the remembrance of the Friend whatever form it might be done!
21. By metaphorical (unreal) love means adherence to the Religious laws and obedience to one's Shaikh. When a true disciple perseveres in there two acts, he ultimately attains divine love.
22. When Sufi is overwhelmed by the violent love of God, he treads all the stages of mystic path. He concerns nothing of the phenomenal world. Rather he does not think of becoming a Shaikh (spiritual Guide).
23. The accomplished gnostic (*arif*) conceals his Divine love in the veil of *Shariah* ■ fragrance is hidden in the flowers, i.e., he decorates his exterior with *Shariah* and interior with Ultimate Reality so that he may become consummate.
24. Someone asked why the exoteric scholars deny the concept of 'Unity of Being' (*wahdatul wujud*). He said: "In most of the cases the learned deny it out of their ignorance. How ■ blind can enjoy the relish of seeing! Otherwise there is no doubt or suspicion in the reality of this concept. The traveller should keep this creed hidden but explain to the people according to the level of their understanding.
25. Someone asked what is a difference been *Qurb-e-Nawafil* and *Qurb-e-Faraiz*?" He said: "When the traveller effaces his human traits in the Traits of Allah and His Traits overwhelm him, this is called *Qurb-e-Nawafil*. When the traveller is annihilated and becomes unaware of entire phenomenal existence, rather even of himself, this is called *Qurb-e-Faraiz*. Thus there remains nothing in his sight except the Absolute Being."

92. KHWAJA GHULAM FARID (d. 1901)

1. Khwaja Ghulam Farid believed in the doctrine of Oneness of Being (*wahdat al-wujud*) of Ibn Arabi, known as Shaikh Akbar in the world of *Tasawwuf*. He deeply steeped in the metaphysical tradition of Mansur Hallaj and Bistami, and his own spiritual

Guide Khwaja Ghulam Fakhruddin. In this regard he says: "Fakhr-e-Jehan the preceptor held that Ibn Arabi, the gnostic his own master."

2. The intoxicated lover exists beyond hatred. Be Bistami by saying 'Glory be to Me'. Say: "I am the Truth" and be Mansur."
3. O the Real Beauty, Primordial Light (God)! What should I say to you: Necessary Being or the created being, the Eternal Creator or non-eternal phenomenal world; the Absolute Being or *ilmiya* and *al-ayn*, Mosque, Temple, Church and Pothi or Quran. Understand reflectively and do not consider it ■ other. All forms are His Glory. The openly manifest Friend is the First, the Last, the Outward and the Inward.
4. O Farid! Friend is not hidden; everywhere He is openly manifest. Darkness is all pervasive Light. Only it has been named differently.
5. The mysteries of Oneness of Being are remarkable. They are known by the dealers of unity who behold the real Sinai Flash in each and every existent.
6. Beauty and ugliness are manifestations of the self-The lovely colourless is in each colour.
7. From the hand of the cupbearer I drank the goblet of love. Oneness became overpowering, forgot infidelity and Islam.
8. Whoever found the beloved in the temple of the heart, got purged of all affliction and sin. by meditation attained permanence. Farid subsists without individuality.
9. "I was Hidden Treasure, testifies love itself." Firstly He loved Himself. This love caused the creation of entire phenomenal world.
10. The Eternal Beauty became manifest. Ahad's formlessness assumed Ahmad's form. He came from the most invisible land and dwelled in the city of visible.
11. There is no difference between Ahad and Ahmad. The Essence and the Attributes and one.
12. The cosmos is a divine mirror in which the Absolute sees His own image. Khwaja Ghulam Farid says: "At one place He exhibits ornamental beauty, at another place He recurs as lover. He dwells in each manifestation. He contemplates Himself.
13. The world is fancy, imagination and dream; all forms ■ marks on water. If you ask about Reality then listen, understand and

pay heed. The Unity encompasses like sea wherein all multiplicity is bubble-like. Duality has ■ essential reality; know that it is not everlasting. The airy duality vanishes; well, the water remains essentially the ■■■ water.

14. *Ranjhan* is mine, I belong to *Ranjhan*, it is a primordial covenant. Except the Real One, there is mere imperfection. The forged, fake beauty is perishable, ruinous. O Farid, understand. Always remain free from non-god.
15. Leave aside craving for other than God; anything else is pseudo thought. Except the Real One, all things are perishable. Each instant concentrate on the Real; undoubtedly this is the committed way.
16. There is One, there is Unity, there is Oneness. Each and every breath yearns for the One. The One dwells in each place whether it is lofty or whether it is base. The One is Outward, the One is Inward, all else is perishable. He who considers One ■ two, is a veiled polytheist.
17. At times the secret 'I am the Truth' was disclosed. At times recited 'Glory be to me! At times stated, I am servant, Envoy. Allah as the Essence Itself is Transcendent, Allah as the Essence Itself is Transcendent.
18. The number of books on *Tasawwuf* by Shaikh Akbar Muhyiddin Ibn-Arabi, as is related goes upto five hundred, and according to another source, the number goes upto three thousand and half. This may also be called his miraculous power displayed to the world. Ibn Arabi writes in the Preface of the "*Fusus al-Hikam*", that whatever have I written or complied, I wrote by listening directly from the Messenger of Allah (PBUH). Someone asked whether *auliya Allah* are especially destined by the Almighty to write books? He said: "As Allah Most High says in the holy Quran in respect of the Holy Prophet (PBUH): "Nor does he (Apostle) speak of (his own) desire. It is only ■ Revelation revealed" (53:3-4), is also true in favour of *auliya Allah*. And this command will continue till the Day of Resurrection.
19. Ghaus-e-Azam used to get intense influx of Divine inspiration during this sermons. Around seventy thousand people would attend his lectures. It was one of his *karamat* out of thousands. The severity of His Tremendous and mysteries of His passionate love would flow from his veridical tongue in such ■ way that

many people lost their lives. The vision of Holy Prophet in dream or in wakefulness is based on one's degree of spiritual exaltation.

20. In the era of Hazrat Marauf al-Karhi, the people of different religions would always remain in conflict with each other. But in the creed of Hazrat Maruf Karkhi, there was so much room, that he had bequeathed his companions and friends that at his death, there would appear contention amongst the Muslims, Jews, and Christians that the Shaikh was the followers of their respective religions. Thus you must remember that the people on whose faith and creed I have been, would only be able to lift my bier. They should be allowed to fulfil all the customs of funeral according to our religion. Thus it happened likewise. The Muslims, Jews, Christian, and Zoroasters (fire-worshipper) came to attend the funeral and claimed that Shaikh was on their religion. The Caliph (*khalifah*) of the time also arrived who gave chance to all the communities to lift bier, but they failed. At the end the Muslims were allowed to try. They succeeded. Seeing this, the people of other religions were embarrassed and left.
21. Someone asked: "I like two things in the entire world: Spiritual audition (*sama*), and beauty worship." Khwaja said: "There is consensus of the Mashaikh on the matter of *sama*; but ■ agreement on beauty-worship, i.e., beauty-worship is food for the baser-self and *sama* food for the soul."
22. When Khwaja Nur Muhammad Maharvi came back after getting mantle (*Khirqah*) of spiritual successorship from Maulana Fakhrud-din, whoever he initiated during the first six months, Divine light would radiate immediately in his inmost heart. But afterward, an unbecoming act and adultery were committed by ■ certain disciple which stopped transmission of that grace. Later on Khwaja Nur Muhammad said: "If anyone of our friends had not committed that sin, the hearts of our disciples would have ever radiated by Divine light till the Day of Judgement."
23. During prayer, conscious awareness can be attained by three methods: "When the ■ is absorbed in prayer, he should concentrate in the meaning of the Quranic verses recited. Secondly in every act of prayer one should keep in mind *wahdat-ul-wujud* (Unity of Being) and remain engrossed in it. This is

easy and very effective. At the time of saying *Takbir-e-Tahrimah*.

24. Human being is an inverted tree. The reason behind it is that the tree on earth has its roots in the ground, feet and branches are in the air toward the heaven. Since the human is the best of creation, his head is his root and his branches and limbs are his feet. This is why he is called an inverted tree.
25. When Hazrat Dhu n-Nun Misri died and his bier was lifted, countless white birds cast shadow over the corpse and the people who were participating in the funeral. This scene continued till he was laid to rest. Seeing this, innumerable Jews became Muslims. These birds were actually the spirits of the departed *auliya Allah*. Such type of birds had cast shadow twice in history: Firstly over Hazrat Dhu n-Nun, secondly over Shaikh Muzni who was a student of Imam Shafii.
26. The Holy Prophet could ■■■■■ equally in front and behind him and could listen equally from far and near. Shaikh Kalimullah Jahanabadi has also said that he had heard from his spiritual Guide: "When a Sufi saint attains similar state, he gets two things. His entire body becomes sense and every sense works for other sense. Secondly far and ■■■■■ become alike to him and veil is rent. Outer and inner eyes become one. Distance becomes immaterial. He can ■■■■■ behind the wall, beneath the earth, over and under the heaven equally. Inner and outer ears also become one. Every power of sense works for another. Likewise every limb of the body gets power of perception."
27. Station of *al-Makhda* is a rank of beloved of the Truth endowed with honour and *Gharyat*. No one ■■■■■ see and know about this station except the person who is its possessor. This is why it is called *al-Makhda*- ■ place which is invisible. (Ghaus-e-Azam Shaikh Abdul Qadir Jilani holds his office).
28. Magic and sorcery is true science and is affirmed in Traditions. The Holy Prophet (PBUH) ■■■■■ also enchanted. Thus this occult science exists in the world. *Dayn* (witch) also exists in the world. She is such a ■■■■■ who can wrought conjuration i.e., juggling by her magic. She ■■■■■ travel hundreds of miles in second and can assume the form of beasts and birds. Ghost too exists in the world. It is the spirit of infernal and wicked person which after death interferes in the affairs of the people and sends them harm.

Contrary to this, spirits of *auliya Allah* exercise spiritual control in the affairs of the people, help them and cause peace and solace to them.

93. PIR SYED MEHR ALI RAHIMAHU ALLAHU OF GOLRA SHARIF (d.1937)

1. Observance of the Holy Prophet's *Shariah* and of his personal example (*sunna*) has precedence over everything else.
2. There is no honour in doing things and performing rites and ceremonies (e.g., extravagance on occasions of marriage etc.) Which are not permitted by the *Shariah*.
3. No one can become a true and accomplished Sufi without first gaining mastery of the *Shariah* sciences; indeed venturing on the Sufi path without *Shariah* knowledge involves many pitfalls.
4. The view held by some people that the Sufis do not observe the *Shariah* is totally false and misleading. The fact is that no group of Muslims equals the true Sufis in their love for the Prophet (PBUH) and their adherence to his *Shariah*.
5. True faith can only be sustained through the love of Allah.
6. The love of Allah and His Prophet (PBUH) is infinitely superior to the love of mortal human beings and of other worldly things.
7. Every breath of life is a priceless treasure; it should be devoted to the remembrance of the Lord.
8. Single-minded remembrance of Allah is the supreme source of felicity and happiness.
9. The *dervish* should devote himself to the remembrance of Allah, rather than hanker after money or other worldly gain.
10. A *dervish* is one who opposes whatever his baser self impels him to do.
11. The (true) *dervish* considers everyone else better than himself; he tries to rectify his own faults instead of finding fault with others.
12. Being a *dervish* is a state of mind, and does not necessarily depend on the type of dress that one wears. Dawood, Sulaiman, and Yousuf were kings and apostles of God at the same time, while many eminent Sufis are known to have dressed richly and lived comfortably. Ideally, of course, it is preferable to follow

the example of the Holy Prophet (PBUH) who prided in simplicity and frugality.

13. It is a great pity that people today hanker after verbal recitations and charms and incantations, instead of trying to improve their moral and deeds which constitute the real things, and remembering Allah who is the Fountainhead of all that is good and noble in his life.
14. No good deed yields any lasting benefit unless performed with complete sincerity of purpose, without regard to personal gain, and without a vestige of hypocrisy.
15. One should always endeavour to do good deeds; Allah's forgiveness, however, depends ■ His Mercy and not on one's good deeds.
16. Man's greatness and nobility lie in his character, and not only in his lineage.
17. The loving Sufi welcomes the pleasure as well ■ displeasure of the Beloved, because he sees both ■ signs of a special relationship. Man should, therefore, bear all circumstances with patience, for everything comes from Allah, the Supreme Beloved.
18. Faith in God's mercy, benevolence and omnipotence in the fulfillment of human objectives must be backed up by utmost human endeavour.
19. *Ibadat* (devotion) consists of submission without argument, patience without complaint, faith without uncertainty, and attention without diversion.
20. All Sufi schools have the same ultimate objective, namely, the attainment of spiritual elevation and union with Allah; no school should therefore claim superiority over the others.
21. The *ulema* and preachers should observe tolerance and avoid hostile criticism of each other. They should try to promote unity rather than fan hatred and discord among various sections of the *Ummah*.
22. Denunciation of Muslims as *Kafir* (infidel) ■ petty grounds is highly loathsome, and must be avoided ■ all costs.
23. *Wahdat-al-shuhood* is the beginning of *sulook* (i.e., spiritual journey) and *wahdat-al-wujood* its ultimate and perfected state.
24. The *murid* (disciple) should obey the commands of his Shaikh (spiritual guide) in everything in order to derive maximum

spiritual benefit. Those who are not content with the guidance provided by their own Shaikh, and keep seeking it from others, ultimately waste their efforts (just as a rolling stone gathers no moss).

25. To derive maximum spiritual as well as worldly benefit, the *murid* should steadfastly sustain and nourish his relationship with his Shaikh under all circumstances, adverse or favourable.
26. *Sama* (devotional music) is not an end in itself for men of God. At the same time, its importance should not be completely denied, since many eminent religious and spiritual personalities are known to have listened *sama* as a spiritual vehicle.
27. The mean person in power gives himself up to cruelty, oppression and injustice, while the noble one in a similar position exercises kindness, generosity and justice.

In Praise of the Holy Prophet (peace be upon him)

- *The longing for my Friend is intense
That is why my tender heart is sad today:
Desire has put every pore of my body on fire
A rain of tears flows from eyes.*
- *In my dreams I saw him
Such fragrance came from his tresses
That I swooned at the sight.
The flood from my eyes quite engulfed me.*
- *His face, like the full moon, sends forth radiance.
His forehead is shining beacon
His tresses are black, his eyes full of rapture,
His languorous glances are sweet as honey*
- *From below his two arched eye-brows
His eyes lashes look like a volley of arrows.
His red lips, should I say, are rubies from Yemen.
His white teeth a row of pearls.*
- *Should I regard this form my very life
Or the life of entire world?
Truth to tell it is God's glory
From which all other glories have been fashioned.*

94. SYED GHULAM MOHYUDDIN (BABUJEE) (d.1974)

1. Prayers ■■ compulsory. Deliberately omitting even a single prayer leads to *Kufr*.
2. Remains with ablution (*wuzu*) ceremonial washings all the time. At the time of prayer, leave all other work.
3. Distinguish between ■ well-wisher and a non-well-wisher. As it is essential to differentiate between a friend and ■ foe, similarly between a true friend and a hypocrite. Consultation with a friend is desirable.
4. Form ■ habit of doing good deeds.
5. Treat all in a good way in the belief that they are God's creation.
6. Always abide by the rights of God and rights of man.
7. This world is a traveller's inn, ■■■■ can stay here on permanent basis. Always keep in mind the long journey that you have to travel.
8. God has bestowed on you His infinite blessings. Hence always follow His commands.
9. Recite daily from the Holy Quran, a *Tasbeeh* of *Darood Sharif*, and *tasbeeh* of *Ya Hayyo Ya Qayyum*.
10. Recite '*Alhamd Sharif* (*Surah Fateha*) seven times preceded and followed by seven times *Darood Sharif* and then rub your hands over your body.
11. Exploitation and tyranny ■■ not a good thing. Fear God. He is the real King and kingdom belongs to Him. He has granted you everything and if He so desires, He can take it back from you at once as it is our common knowledge. Take mercy on His people believing that they are His creation. Deal with them nicely so that they may feel happy and pray for you. He listens more to the poor and helpless people. You will be answerable tomorrow if He asks you to what you have done with His creatures. Charity removes hardship.
12. In case you do not harm anyone and he harms you, he will be accountable before God.
13. In sincere devotion lies the spirit of *Ibadat* (prayer).
14. Whet your spiritual appetite. With strong devotion the distance stretching over a thousand years gets reduced to no more than a mere step.

15. Establish links with Him, He is all forgiveness.
16. Abandon not the path of righteousness.
17. Maintain purity (*wudu*) all the time. Don't give up *Namaz-e-Punj Wagat* (praying 5 times a day).
18. Observe *Haqooq-Allah* and *Haqooq-al-ibad* (the rights of Allah and rights of men).
19. The poor and the aggrieved enjoy an early Hearing. You'll be asked about your deeds, and the relations you maintained with mankind.
20. Cruelty and atrocity is not good. Fear God. Sovereignty belongs to Him. He has granted you a lot and can take all away if He so desires.
21. Strictly observe *Akhlaq-e-Husna* (the code of nobility and proper conduct).
22. One should always ponder over the purpose for which he came in this world, and what he also has so far achieved.
23. Spend your time in remembering Him. It was he who granted you this time.
24. Without *Yaad-e-Illahi* (constant remembering of Allah) *Rahat-e-Qalbi* (contentment of the heart) cannot be secured.
25. Beware! This world is not a place of happiness.
26. Remember God wherever thou art.
27. Be prepared all the time to return to your original abode.
28. Never abandon your Lord in whatever state you may be.
29. Spend your entire life in His way.
30. This world is an illusion-a false deception. Don't cultivate any relations with it, and don't make any room for it in your heart or you may end up in disaster.
31. Remember Allah not for [REDACTED] personal interest or worldly benefit, but [REDACTED] your Lord- the Owner (*Maalik* and *Rab*).
32. Consider your loyalty to His loved ones [REDACTED] an obligation you must always follow.
33. This universe is His book-take lessons from it.

95. SYED MUHAMMAD ZAUQI (d.1951)

1. Perceive the Being of Allah through your own being. Human can perceive his own being, but cannot comprehend the life of others. Thus think your own being an echo of God, Glorified is

He. This makes you successful forthwith. It requires only fifteen minutes. Just chanting the Names of His Attributes would not avail. He who is not engaged in iteration of His Supreme Name (Allah) cannot achieve culmination. Thus it requires you to reflect that you don't exist, it is He who exists.

2. Allah Most High descends affliction on His friends (*auliya*) so that strength of the baser-self is diminished and they get nearness. Lower-self is strengthened in luxurious and lustful life and remoteness from Allah. When He is the ultimate object, then tribulation and calamity are His blessings and lustful life an affliction and trouble.
3. Human body has two parts: one is celestial (*alawi*) and the other terrestrial (*sifli*). From head to navel (*naf*) is celestial and from navel to toe, it is earthly. Mystical faculty (*latifa*) of the celestial region is *sirr* (spirit) and that of the lower part is navel. In mystical quest both the regions i.e., upper and lower are developed. It is the duty of the spiritual Guide to sustain correct proportion (balance) for both the entities. Lower part is kept subjugated and the upper dominant. The wayfarer cannot do this task himself.
4. Reality of the servant prevails upon the reality of Kaaba. Because, in respect of Kaaba, Allah Most High Once said "My house." It had ■ special relationship with God, Almighty and Glorious. Some irradiations ■ attached to that House. But Kaaba is the manifestation of His one Attribute. And human is the total theophany of His Names and Attributes. He too contains "*Every day He is in (new) Spendour*". (55:29)
5. Those *auliya Allah* who have wealth in abundance, have highly elevated ranks, because with it they can fulfil the obligations of the world and Hereafter. Then he said: "It is difficult and troublesome to combine interests of the both. It is very difficult to sustain balance between the two."
6. Training and education of *auliya Allah to their followers* continues even after their death; it is rather intensified. Although there is physical separation, but it is immaterial. Rather education is done on wider scale in the celestial sphere.
7. Do you know what is the spiritual station of servanthood? It is the ultimate station in the domain of *Tasawwuf* which only the Holy Prophet (PBUH) held in pre-eminence. (Muslim saints are

- the spiritual heirs of the Prophet Muhammad who is the head of their hierarchy and who is the total theophany (light) of Divine Light). Those saints who hold the place of "Servanthood", don't beg anything of Him; they only seek His pleasure.
8. There is life in plants and minerals also. The scientists have invented such machines through which they can know talks of plants. But such a subtle machine is not yet invented through which they could know life of the minerals. In fact, there is life in every thing. Allah Most High cast seventy lakh veils over the life; it first became minerals. He lifted twenty lakh veils from them, they became plants. Again he lifted twenty lakh veils, animals appeared as a result. Likewise human being and angels came into existence. The angel is subtle and celestial entity but human is synthesis of both the qualities i.e., celestial ■ well as earthly. In reality life is one; difference lies in the veils over it.
 9. *Wahdit ul-wujud* (Oneness of Being) exists in the first two letters of *Alhamdu lillahi* (All praise is due to Allah). It means all-embracing. The Existence is also a praise. Thus what exists, is also his Existence. The Muslims are tightly bound in *wahditul-wujud*. This is why *Subhanaka-lla-humma* (Glory to thee O Allah!) is on the tongue on every Muslim.
 10. The real object of life is to remain in the service of God Almighty and Glorious. Revelation and intuition are secondary things. His pleasure is sought whether in contraction or expansion, rigour or comfort. Best thing is to remain steadfast in all circumstances. Heart must have full conscious awareness. Whatever is happened, one must be satisfied. In case of expansion (*bast*) one should be thankful to Him; in case of contraction (*qabz*), one should repent and seek forgiveness of Allah and implore before Him.
 11. During pre-occupation, the best way to be conscious of Allah is that after every fifteen or twenty minutes or half an hour, one must be attentive to Him, and then be busy in his work. When time of saying prayer arrives, ■ should say with full conscious awareness, and lowliness. These thing are not attainable without practice. The best state of condition is that His Being is seen in everything. In the beginning, this state sustains for short while, but when death nears, it becomes permanent.

12. One should not be displeased to ■ sometimes blameworthy acts of Sufi saints. More often ■ secrets ■ implied in their behavior. Sometimes they have to do unbecoming acts. For example when they ■ divined that a person, fully drunk, is sitting in the house of a harlot, they think that if his mind is changed, he can be saved from sin. Thus they go there, attend him and come back. His going to the house of prostitute would be a praiseworthy act. Therefore, one should not question their conduct.
13. Someone asked, is Satan the second name of the lower-self (*nafs*) or he moves in the external world? He said, man is microcosm who exists in the universe. Satan is also present in the human body. Therefore he (Satan) is present in the microcosm (human) and also in the macrocosm (universe).
14. There is no repetition in Divine irradiation (*tajalliyat*). The condition of Divine Beauty is so resplendent, that the ray of His Light, which once descends upon His servant, is never repeated. Rather in every moment and second, there descend new rays of His Light.
15. When you read Discourses of *auiya Allah*, you must be in ablution; must observe discipline of Sufi Path and should not be lying in bed. It is also necessary to be attentive to the spirit of the saints making mind to be receptive of inspiration. The talks of the spiritualists are the outcome of their enlightened state. That is why when their Discourses are read, the heart gets same spiritual influence. By paying attention to their enlightened (radiant) state they become attentive to you. The state of the world of Spirits is like that of the temporal world. In ■ corporeal world, if you call someone from ■ distance he will definitely look toward you.
16. Human should try to have tranquil (calm) heart. If it is contented, affliction is no more afflictions. ■ too gives pleasure. Lower-soul always deceives mankind. He should oppose it boldly. Its opposition returns great blessings. Allah Most High, once said to Moses to present most detestable thing to Him tomorrow. He left in search of such thing. He saw ■ dead dog from whom stink was emitting. He tried to pick it, but he heard hidden voice which said: Hark! "Don't touch me, I am not ■ bad ■ you think. I have seven traits which ■ found in *auiya Allah*." Moses left it and moved forward. He saw stool lying somewhere and thought

it fit to present. He again heard unseen voice saying: "I ■■ a foodgrain and have been in the stomach of human a few hours before and changed into this condition." Moses left it and next day went to see God who asked: "O Moses! Have you brought most hateful thing for me?" He said: Yes!" God asked where is that? Moses said: "Here ■■ I" God said: "O Moses! Had you not given this answer today, I would have deleted your name from the list of Messengers."

17. To become an ecstatic (*mujzub*) is secondary stage, ■■ a drinker, after drinking wine, becomes intoxicated. Likewise *majzub*, who is overpowered by the intensity of Divine radiance, his further progress stops. This is a flaw. One should not go near to them nor their tombs be visited. Instead of gaining anything, you might lose. These absorptionists, when go to the mausoleum of the Holy Prophet (PBUH) become normal, their drunken state disappears. The reason behind this is that the Apostle widens their receptacles and pour more wine of Divine unity into them. The Apostle gives to the *auliya Allah* in the measure of their receptacles (*zurf*).
18. Salvation lies only in one thing, that is passionate love with God and the cultivation of true relationship with Him. For the lovers, there is no reckoning. On the Day of Resurrection, when the people will be shrieking "My soul, my soul," (*nafsinafsi*), the lovers, sitting in the chairs of light under the Divine Throne, will be looking the phenomenon and laughing. The angels will ask Allah Most High!" "Who they are?" The Lord will say: "Don't touch them, they are My lovers."
19. Lot of blessings are hidden beneath the afflictions. That vigour, which is hidden inside human body, becomes worthless. The afflictions activate and cause maturity to devotees. Ghaus-e-Azam said: "To be patient in the wake of afflictions is done well by women and eunuchs. Men of high aspiration express gratitude to Allah Most High for the descent of calamites."
20. To stroll over the first, second, third, and fourth heavens is meaningless. These are all other than God. The real thing is His Essence. One should aspire His Essence and should not run after His Attributes. Iblis was stuck in his Attributes and indulged in the contention of fire and clay and ultimately refused and became arrogant. He was fully contemplative. Advent of Adam

■ before his eyes but be ■ astray. He could not go beyond Attributes. Those people who ■ happy over their charismatic power, and *Karamat*, and visit the spheres (heavens), they progress no more. Rather if they become proud, it is likely they turn outcast. The goal must be the attainment of divinity. Therefore one should submerge in His Essence.

21. Sainthood is easy, but preceptorship (*Piri*) is difficult task. The most difficult thing is they have to come down from summit in order to purify the hearts of their disciples. They feel trouble to cleanse dirty and stinky hearts. ■ is ■ good ■ to go to lavatory from ■ drawing room.
22. Democracy means rule by the majority. But the majority in the world is illiterate. The people of Truth (*Haq*) ■ in minority. Therefore democracy is by, the illiterate people. These people believe in the sovereignty of Man but in Islam sovereignty lies with God i.e. He is the Absolute Ruler, and He is in minority. Therefore, the minority should rule.
23. The Jewish community caused the first and second world wars. Remember, the ■ community will also lead the world to third global war.
24. The spiritual training of Mazhar Janjanan (d.1782) was yet incomplete that time of departure (death) of his Shaikh arrived. When he was leaving the world, Mazhar Janjanan, standing in a corner, ■ weeping. On the death-bed, his Shaikh said: "Why ■ you weeping? Come to my tomb three days after my death, and do forty-day retreat there, your training will be completed at my shrine."
25. Ghaus-e-Azam, Shaikh Syed Abdul Qadir Jilani was trained by the Apostle himself in *Awasi*, i.e., esoteric manner. When the training period completed, the Apostle said, it was enough for you, but for the spread of your spiritual inspiration (Qadiriyya order) it is essential for you to pledge allegiance ■ the hand of a living Shaikh.
26. Dhu n-Nun al- Misri would ■ and wail loudly like children in his solitude. A privy friend asked: "What kind of sin have you committed that makes you crying like this?" He said: "I do not weep on account of my sins. I know that even they ■ equal to the weight of heaven and earth, He, by His grace, will forgive

me. I weep, because still I do not know whether have ■ true relationship with my Lord ■ not."

27. Repeating the words of Maulana Rashid Ahmad Gangohi, he said, the spiritual power of the Holy Prophet was so much that whoever embraced Islam ■ his hand, was immediately endowed with the station of *Ahsan*. He did not need to undergo austerity and asceticism. After the Apostle, his companions had such power, but not to that extent. After this the followers of the Companions and next their followers had less power. For the compensation of this, the spiritualists introduced different type of ascetic practices. With the passage of time, these practices appeared in the form of litanies and *awrad*. Ecstasy took the shape of *Ahsan*.
28. We love *auliya Allah* and Allah Most High too love them. Then what would be our perception (taste) when we love God and His friends. It is clear that we have the perception of God, and it is, indeed, ■ great honour.
29. Why *As-Safa* and *Al-Marwah* (two mountains in Mecca) ■■ of the Symbols of Allah? It is that Hajra Who ■■■ not prophet, but only *waliyya*, ran between them in ■ special state of condition (anxiety) in search of water. This action made the spot Symbol of God. Just by virtue of the blessed feet of ■ *waliyya*, God made that piece of land Symbol of Him. Now you tell me, the spots, where the Prophets and *auliya Allah* underwent ascetic practice and austerities, and their holy and imperishable bodies ■ in rest, should not be considered as Symbols of God. But some people don't allow us to touch and kiss the grille around the tomb of the Holy Prophet (PBUH).
30. Once Hazrat Sufyan Thawri fell ill and Rabia Adawiya went to inquire of his health. Hazrat Sufyan said that he ■■■ feeling severe pain in his head and requested her to pray for him. Rabia's face turned red with rage and left him. When Sufyan recovered, he went to see her in order to reconcile and requested her to pray that God may be pleased with him. Rabia said: "Don't you feel ashamed to say like this? Allah Most High sent ■ gift (ailment) to you, but you repulsed it. You ■■■ not pleased with God, how do you expect that He should be pleased with you?"

31. Once a disciple of Hazrat Abdul Qudus Gangohi set out to perform pilgrimage. The Shaikh asked his disciple to say his *Salam* (salutation) to the Holy Prophet (PBUU). When he conveyed his *Salam*, the Holy Prophet (PBUH) responded: "Say my *Salam* too to your innovator (*bidati*) Pir (Shaikh). When this disciple came back, he first hesitated and then conveyed the message of the Holy Prophet (PBUH) to his Shaikh. Hearing the message Shaikh Abdul Qudus enraptured and began to dance in ecstasy. He remained in this condition for seven consecutive days. But keep this thing in mind, Shaikh Gangohi was not innovator. Only the ignorant folk would say him like this, and he ■■■■■ always happy to hear these remarks, since this word had cast veil of *malamat* (blame) over him.
32. Once a spiritualist came to Kaliyar from Malabar. He did not say *Tasawwuf* ■■■■■ *Tasawwuf* but would say it is a Knowledge of *Tawhid*, and this is quite true. Gnostical knowledge (*marifat*) is indeed, exactly knowledge of *Tawhid* (Unification).

96. SAKHI AHMAD YAR ABBASI QADIRI (d.1855)

1. Passionate love appears first from the heart of beloved.
2. *Malamat* (Blame) is ■ sign of intense love. The gnostics of Allah (*arifeen*) have to face thousands of blames.
3. Good conduct (spiritual discipline) is indispensable, and it is that it should have penetrated in your heart. If refined conduct is there in the heart, there is no harm to come riding ■ steed.
4. It is difficult to have the image of a perfect Shaikh and who can be fancied is not perfect spiritualist. However if Shaikh comes into imagination without effort, ■ is called spiritual power of control, and this is allowable. Also if anyone imagines the image unintentionally, the accomplished Shaikh divines it automatically and he who does not ■■■■■ to know of this, is not ■ consummate mystic.
5. O Allah! Make your way (mystic path) easy to ■■■■■ and confer unto ■■■■■ my cherished object by your compassion and kindness. If by your grace, I achieve the goal, I will make the Divine path easy to your servants to tread and whatever woe and anguish I have been facing, I will not make mandatory on them.

6. He said to Ghaus-ul-Asr Khawaja Muhammad Umar Abbasi Qadiri: "Allah Most High shall spread your spiritual inspiration in the east and west. And Muhammad Umar is generous and benevolent."
7. Now there is no difference between you and me. I am your lover since you have fascinated ■■■■■
8. Muhammad Umar is born *wali* (saint). Countless people shall attain unitive life through his benevolence and transmission of 'inspiration.'
9. Muhammad Umar! You ■■■■■ my Book which discloses arcane secrets of Divinity. Your discourse is lovely and true. You ■■■■■ my Book. Whoever doubts it, shall also be doubtful of me. Whoever wants to learn and understand me, should read and understand Muhammad Umar.
10. I promise wherever you go, I will also be with you; not confined to this place.
11. Muhammad Umar! Don't say anything to Abdullah (his own son). He will not be behind you in the realm of *Faqr* (Mysticism) and will govern like King sitting on the throne of *wilayat* as Sultan of the epoch.

97. GHAUSUL ASR KHWAJA MUHAMMAD UMAR ABBASI QADIRI (d.1891)

1. Must say ritual prayer and never be negligent of it.
2. Shun discussion and argumentation.
3. The best abode is mute graveyard.
4. Whatever one has the concept of God, He treats him likewise.
5. Science of Sufism (*tasawwuf*) is not attainable through rational knowledge and discursive reasoning. Rather ■■■■■ is the innermost heart which achieves.
6. He who ■■■■■ speak from his tomb after death, can also resurrect (revive) dead by uttering: 'Raise by the Command of Allah', in his worldly life.
7. God blessed and exalted be He, is such ■■■■■ Absolute Being who has no form, no limit and in spite of this He is manifest in form and limit. He ■■■■■ Creator, is revealed in creation. This is His Immanence. There is no like of Him ■■■■■ is there any change in Him. In reality He is ■■■■■ He was. There is ■■■■■ transformation is his

Being i.e., Infinite Being is unlimited; it is the proof that He surrounds all things. This is called His Transcendence. Thus Absolute Being (*wujud mutlaq*) reveals Himself in multiple manifestation and different forms but still He maintains His immutable state, attributes and Being and no change of any kind does take place. That is to say His Absolute Being is the reality of the entire existence and its inwardness. He is One Himself in multiple forms and manifestations. And the entire existence is not empty of His Being. His Absolute Being is affirmed and proved by the Sufi doctrine of "The Unity of Being" (*wahadatul-wujud*). His Essence is unknowable; cannot be comprehended and He does not incarnate (*huloo*). The end result is that His Being cannot be proved (as to have been attained). His Essence is too elevated for thought to grasp or prove. He is above all what is attributed and He is absolutely independent. That is to say His Being with His Essence, despite His manifestation in the entire existence, cannot be proved. And verily! His primordiality (*kunh*) is not revealed to anyone, nor intellect, conjecture or sensory perception can know Him, because all these faculties are contingent (*hadis*) and contingent (non-eternal) can know only contingent not the eternal (*qadim*). And the Essence and Attributes of God are far elevated from these things. Thus whoever attempts to get the knowledge of His Primordial Foundation (*kunh*) sheerly wastes his time may he endeavour too much in this respect.

8. Reflection and meditation can find way through His attributes but not through His Essence, i.e., the gnosis of the Essence (*dhat*) of God is utterly impossible, because He is the First who has no beginning that a human mind could reflects into His Being. And He is such a Last who has no end that one could reflect into His Eternality. It is only after believing in the unseen Essence and attribute that human soul realizes Divine unity through the Qualities of Allah. And only gnosis of Allah creates that moment which results in the acquisition of His knowledge. Explanation of such gnosis (*marifat*) too falls in the category of "otherness", the exact gnosis of Allah.
9. Human remains deprived of his own cognizance (knowledge) without antecedent (prior) adoption of the Oneness of Truth, not speak of attaining gnosis of God. In simple words: Realization

of divinity predates the realization of one's own essence. That is why their (humans) faith and religion is only Allah Most High.

10. Ghausul Asr would often absorb his disciple in *dhikr-khafiy* (the secret recollection) and *dhikr-sirri* (recollection in the innermost heart) casting his first spiritual glance on them and they would attain sainthood (*wilayat*) endowed with *Karamat* (miracles) in short time. His era relates to Sikh rule in the Punjab and his spiritual influence converted villages together of Sikh community to Islam.
11. Without realization of His Essence, door of the soul is not open which necessitates strongest spiritual inspiration ■ it is. Said: "Engross in His invocation (*dhikr*) so much that you may succeed."
12. Invocations (*adhkar*) need silence and meditation which is contrary to reasoning and argumentation since they harden the heart. Sometimes during discussion and reasoning, and stress over one's own viewpoint, rage overwhelms the mind which finally expel the light of wisdom and intellect.

98. SULTANUL-ASR KHWAJA MUHAMMAD ABDUALLAH ABBASI QADIRI (d.1913)

1. Purification of the lower-self is more challenging than just opposing it.
2. Never imprecate against anyone.
3. Offering (gift) of the debtor is not acceptable.
4. He who evades fulfillment of ■ promise, is culprit.
5. God never likes wicked oppressor of men.
6. *Auliya Allah* bearing burden of others save them from conceit and vainglory.
7. A chivalrous mystic is that, who, when adopts metaphysical (spiritual) love of the Real (God) should remain present in His sanctuary and dwell in ardency and ecstasy of Him.
8. Hearing audition (*sama*) is lawful for the worthy auditors and unlawful for the unworthy folk.
9. Be careful when you eat anything and don't throw it away until its taste lasts. After eating, see whether the left-overs ■
■ fodder for the animals. If so give them to eat, don't ■ it.

10. Paying visit to spiritual Guide (*Pir*) causes atonement of the sins and visit ■ other than this can cause increase in sinful acts.
11. Faith of disciple (*Mureed*) in his Shaikh (*Pir*) must be solid like mountain, that even inclement winds fail to shake it. But if his faith is incomplete, he ■■■ never accrue spiritual beneficence.
12. I am the Sultan of *Wilayat-e-Hind* (sainthood of India).
13. Allah Most High has conferred treasure of spiritual inspiration on me, and I am not in the need of anyone else.
14. I am that who eradicate all kinds of innovations (*bidat*) in *Shariah* and mystic path (*Tariqat*).
15. Image of the Shaikh, which a disciple tries to fancy in his brains, is not depiction of him in true sense, it is rather called 'an act of binding the impression only,' which sometimes appears in the mind and sometimes disappears. Sometimes one part of his body appears, and sometimes other. It is falsity to try it. Image of the Shaikh, in true sense is that the disciple may be so much engrossed in his love that while he moves about or shuts his eyes, the picture of his Shaikh is automatically seen and never disappear from the sight.
16. Whoever came to see me, service to him becomes incumbent on me.
17. The disciple who is associated with our Sufi order and chants litanies regularly, if he be in the east or west at the time of agony of death, you don't call me Abdullah, if he does not find me near him.

99. MAKHDOOUL ASR KHWAJA MUHAMMAD KARIMULLAH ■■■■■ QADIRI (d.1942)

1. Divine Unity is neither numerical nor finite.
2. Real Unity ■ that He only exists and all else are subservient.
3. Unity in Sufi terminology is the Oneness of Being, besides this is polytheism.
4. Reflection into the Divine Essence is forbidden; it causes seduction.
5. *Wahdit* is the manifestation of *Ahadiyah* (intrinsic unity) and the revealer of *wahidiyah* (extrinsic unity). In reality *wahdit* is the *Ahadiyah* and *wahidiyah*.

knowledge, you must kiss the threshold of Ali (God ennoble his countenance).

19. He who criticises the Companions of the Holy Prophet, is actually criticizing the method of training of the Apostle.
20. Divine love bestowed the venerable Imams of the family of the Holy Prophet the rank of martyrdom and leadership of the Muslim nation.
21. 'Mediation of Ghause-e-Azam-the helper, is acceptable in the Divine court in any circumstances. My spiritual preceptor is Sultanul-Asr Khwaja Muhammad Abdullah Abbasi Qadiri (Image of Allah) He purified me and made me the confidant of the arcane secrets of divinity.
22. Martyrs get eternal life after their death in the battle-field, but the passionate lovers of God get sanctified and eternal life in this corporeal world.
23. Saint of God is that who is annihilated in his own state and subsists in the Divine Essence.
24. Saintship is the name of annihilation in Allah, subsistence in Him and His Names and Attributes ■ manifested in it.
25. *Dervish* (folk of Allah) commands by the permission of Allah in the world and does he duty with His permission. And whatever is in the earth is subservient to him.
26. Novice is that who does not ■■■ allegiance except God.
27. He who has the cognition of four things can be ■ gnostic: (a) Knowledge of the soul. (b) Knowledge of the heart (c) Knowledge of the world and Hereafter. (d) Knowledge of God.(*marifat*)
28. Whatever gnostics of Allah see, they ■ through Divine light i.e. they ■ in every Attribute, reflection of His light.
29. Gnostics do not look at the exterior, rather they peep into the interior. They don't ■ of outward expression, rather they concentrate on their inner meanings.
30. Spiritual Guide (*Pir*) is the jointer and preventer, i.e., he joins with God and prevents from other than God.
31. He who does not tread the spiritual path and he who knows the path but does not guide other, are niggard.
32. Oath of allegiance is true and to seek mediation to reach God is mandatory. Spiritual director is that who is adherent of the exoteric law of Islam.

33. Spiritual Guide, should be adherent to *Shariah* and his discourse should smack spirituality, his supernatural powers and habits should smell the Truth which may incense the mind. He whose talks smack not the essence of Truth, is not fit to be a spiritual Guide because he is ■ dry clergy. And he who does not surrender to Divine Will, and just formally talks of *dervishhood* is heretic.
34. Remember my advice in regard to the search of spiritual guide. First, keep in mind your good and bad habits and then begin pursuit. Seek company of the guide who does not have evil traits like yours so that by virtue of his association your bad habits ■ vanished from you body and his good traits ■ replaced in you.
35. *Dervish* must not turn aside from *Shariah* even if he has completed his spiritual journey.
36. The perfect spiritualists who ■ the bearers of Divine mysteries always conceal them.
37. The reality of human being is veil between darkness and light. Mankind, in the Quranic terminology, is called 'The appearance of dawn.'
38. The lovers of God don't differentiate between the reality of mankind and the reality of faith. He who forgets the reality of mankind, his faith is not trustworthy.
39. You may understand or not the reality of mankind, it is like bubble in the ocean of Truth. God created mankind for Himself and the entire Universe for him.
40. Your own being has become veil. When the falsity of your selfhood is vanished, Divine radiance and effulgence (*tajalliyat*) shall descend upon you.
41. The corporeal being is veil. Efface the defilement of false ego, suspicion, self-conceit in the blazing fire of intense love.
42. A satchel contains precious jewel. Which of the two is valuable, satchel or the jewel. In reality, it is jewel which counts. Who knows the Truth will give importance to jewel not the satchel. Remember this body is like bundle of clothes only which contains soul - the Command of God is analogous to jewel.
43. You are swimming in His ■ of Divine light, He is hidden in you soul. There is no analogy of this world except like ice in the water and water in the ice.
44. The lovers learnt the spirit of love from the Holy Quran.
45. Devotion in true sense, is the ■ of amorous servanthood.

46. Violent love of God is not the ■■■■■ of a mean desire. Rather by continuous recollection (*dhikr*), the light which is created in the heart, engenders passionate love.
47. Always keep your love unfaltering and avoid defamation in the market of love, since only loyalty counts on this path.
48. Love may be metaphorical (*majazi*) or real, immodest in always abased on this path.
49. Destination of love is the Divine vision.
50. If aspiration lacks sincerity, this search of Reality does not bring fruit. And if the quest contains sincerity, metaphorical love becomes immortal like that of Layla-Majnoon.
51. The intellect, gleaming like jewel and diamond in the domain of intense love, is nullified like dust.
52. Invoke the Name of Essence (Allah). Besides this, reflect deeply with your intuitional knowledge into the Divine Attribute.
53. Satan runs away from the Name Allah like an arrow shoted from the bow. Thus remembrance is like strong castle before which devil and ghost stand immaterial.
54. If you want to become confidant of the secrets of Eternal Friend, sell yourself in the market of true love.
55. Greatest war is always against the baser instinct, i.e. lower self.
56. Lower self marches towards evils and the soul towards God.
57. This defiant lower self ■■■■■ be subjugated by mortification, abstinence, and devotion. Toil hard to subdue it.
58. Litanies given by the spiritual Guide must be recited punctually day and night as instructed by him. Show complete obedience to the spiritual Guide.
59. Engross yourself in the invocation of Allah day and night and know that it is the invocation only which is the key to the door of Divine Court.
60. Prior to the training of heart, the desire to attend, speak, and listen ■■■■■ in the congregation is no more than the lust of the lower self.
61. Take ■■■■■ of your heart, it is the Throne of the Most Compassionate.
62. “*Dhikr-e-Akhfa*”, the most secret of secrets recollection cannot be recorded by “*Kiraman Katibin*” (Honorable Recorder): Rather it is recorded in the ■■■■■ of Allah and except Him no one knows this.

63. When the spiritual wayfarer is overwhelmed by intense love of God, the recollection vanishes and the invoked remains.
64. It is the hunger which saturates the soul. .
65. Love of *auliya Allah* is key to Paradise.
66. Divine vision is possible only through the eyes of the heart.
67. Less food, less sleep and less speech is the practice of those who resolve.
68. He who is benevolent to mankind is ■ friend of God.
69. The essence of all devotion is to surrender before Divine decree.
70. The sanctified heart is the only locus of Divine effulgence (*tajalliyat*).
71. How can ■ blind find the mystical path when it is located oversea!
72. All the intellectuals of the world attained salvation through less talk.
73. It is a stupidity to face affliction for the accomplishment of appetitive desires.
74. In the mystical path, there is one destination after the other and there is no fix destination at all. Rather every destination is milestone.
75. You dive into the interior of the Universe so that wall of veil is demolished.
76. If a bat's eye cannot ■ the sun, what the sun has fault in it nor it harms the sun.
77. Leave aside indolence; adopt reflection and meditation; you too can dive into the ocean of Divine Unity.
78. If you want to reach God then leave aside thought of amassing worldly wealth because it is all perishable whose end is also painful.
79. If you want to get at the Divine mystery, don't be conceited ■ your exalted spiritual ranks. Rather adopt humility, lowness; this is the secret of attaining the highest spiritual station.
80. In the obligations to fellow-beings, come first the Prophets and their families, Companions and then the spiritual preceptors. After that ■ the parents, kinsfolk, neighbours and children.
81. Rank of the generous is unique who helped financially the hapless, destitude, and the lowly and saved them from uncoming death.

82. The difference between *Pir* ■■■ *Faqir* is that the back of former is toward God and he ■■■ after the worldly gains and the back of *Faqir* is towards the world and his quest is for God: the world ■■■ after him.
83. Friendship and enmity must be for God sake. Thus in the light of this proclamation we have ■■■ friend and no enemy. This is called equality which is the creed of the saints.
84. Envy, malice, wailing, customs, rituals, heresy, and the astrology of Hindus ■■■ all disgrace to the humanity.
85. Self-sufficiency of the *Faqir* is of such ■ magnitude that he does not seek anything from God except Divine Beauty.
86. He who is entrapped in the snare of covetousness and lust; feeds on it for sometimes, and then falls down to the level of fly and gnat.
87. Maulana Rumi has placed ■■■■■ of the Holy Quran in his "Masnavi", and I, in my books *Gang-e-Irfan'* and "*Kalam-e-Ashq*" have placed the essence of *Masnavi* of Maulana Rumi. Whosoever reads it and follows it with the sincerity of intention, will become aware of the grandeur of saintship by the grace of God.
88. My venerable spiritual ancestor, *Fakhir-e-Askhiya Hazrat Sakhi Ahamd Yar Abbasi Qadiri* was *Ghaus-ul-Aghyas* i.e. the chief of the Succourers or Redressers.
89. My grandfather *Gaus-ul-Asr Hazrat Khwaja Muhammad Umar Abbasi*, was also *Ghaus-ul-Aghyas* of the time.
90. My father *Sultan-ul-Asr Hazrat Khwaja Muhammad Abdullaah Abbasi*, was *Ghaus* of the universe.
91. And today, as I am leaving the temporal world, the Almighty God has honoured ■■■ with the same exalted spiritual rank of the chief of the *Aghyas* by His grace and beneficence.
92. There are ■■■ levels of hidden meanings in each word of the holy Quran and God Almighty discloses, ■■■ the most, three or four levels to any *wali Allah*. But Allah Most High, sheerly by His ■■■ providence and grace revealed all the seven levels of meanings to me.

100. AMIRUL ASR KHWAJA MUHAMMAD BASHIR ABBASI QADIRI (d.1985)

1. If *Faqir* prides, he should take it granted that it is the death of his *sainthood*.
2. Love is the name of that spiritual state which overwhelms the mind and does not abdicate even if tried to expel.
3. Least dishonesty is that when deposit (trust) of anyone is returned, currency notes or coins ■■■ changed.
4. After *dhikr-sirri* (recollection in the innermost heart) there ■■■ two more *adhkar*; namely *Qaab-a-Qausain* and *dhikr-e-ghausia* which ■■■ specific.
5. Application of medicine to the patient is just ■■■ experiment whereas cure lies with Allah Most High.
6. The practice of medicine (*Tababat*) and amulet ■■■ not *Tasawwuf*, they are rather part of it, provided practised for the service of humanity.
7. There are nine stages of presence in the exalted sanctuary of the Holy Prophet (PBUH). The nineth (last) stage is that wherein *qutbs* of the epoch are not allowed to enter. But by the grace of the Almighty, I am honoured to have the privilege of all-time access at the nineth stage.
8. Instead of imagining the picture of Shaikh (Spiritual Guide) one should imagine the Name of His Essence (*ism-dhat*).
9. Concentration on *ism-dhat* causes descent of Divine theophany (*tajjaliyat*) and witnessing of His illumination.
10. When the mirror of the heart is cleansed, everything is reflected in it.
11. Rending the veil of heart is more difficult than splitting stone into pieces.
12. Whoever can split a stone into two pieces by the stroke of his *dhikr*, his spiritual inspiration can absorb anyone into recollection (*dhikr*) and reflection (*fikr*) and can rend veils over the heart. Only such person is fit for the vicegerency of *Tariqat* (mystic way).

101. SAHIBZADA KAMAL ABBASI (Sajjadah Nashim)

1. Islamic religion is not just to believe in the Holy Quran. In true sense it entails faith in the Apostle (PBUH), since affirmation of the Holy Prophet is the affirmation of the basis of *Tawhid* (Divine unity).
2. We are not *ahle-e-kitab* (people of Book), we are just followers and followers always follow certain personality.
3. The holy Book is to be read and understood whereas personality demands faith in him. Those who only believe in the bounty (Book) instead of reading and understanding it and try to read and understand the bounty which demands faith, always stumble.
4. After the station of Remembrance (*dhikr*) follows the station of meditation and reflection. Reflection is different from the 'Station of reflection'. Reflection entails concentration, whereas 'Station of reflection' involves intuition (*kashf*) and contemplation (*mushada*).
5. Reflection (*fikr*) is something else and 'station of reflection' is something else. Reflection needs concentration and 'station of reflection' brings about unveiling and beholding. Reflection drives spiritual inspiration and 'station of reflection' confers gnosis. (*marifat*)
6. There are three kinds of *Fikr*: To be worried or vexed; to concentrate or reflect; it also reminds the Tradition that "An hour's reflection is better than the worship of seventy years without show off". First type is just anxiety and be avoided. It reduces span of age. The second type is necessary whether you are busy in His worship or in any other outer or inner occupation. In the language of *Tasawwuf*, it is called humility and piousness. And for *dhikr*, reflection is very essential. Third type of *Fikr* is the station of *Fikr*. It entails intuitive awareness, unveiling and contemplative ability. For the prophets, it is *wahi* i.e. Divine revelation, and for His elect, it is inspiration (*ilham*), and for *auliya Allah*, it is intuition (*kashf*).
7. When human does something better for himself, Allah Most High does much better for him.

8. Death comes only once, may you die before you die or death overtakes you. It is only 'Die before you die' which is attainable through annihilation (*fana*). Those who accept death before death, never die. They just migrate to the next world under divine order.
9. Truth is that which satisfies your intellect, heart and conscience simultaneously.
10. To accept death does not mean to commit suicide; it is to abandon carnal desires. This is also called *Fana*.
11. Those who attach hopes with Allah Most High, must, first of all be hopeful of themselves.
12. Journey from grossness (*kasafat*) and foulness (*kudurat*) toward subtlety (*latafat*) is called discovery of self.
13. Discovery of self is called knowledge of the self through which one can arrive at gnosis of God (*marifat*).
14. Music is not food for the soul, it is relish for the lower-self (*nafs*) which we wrongly think as relish for the soul. Food for the soul is the Remembrance (*dhikr*) of Allah. Music touches sensual passions, not the soul.
15. Whatever is created in the cosmos is present in the human body intrinsically. This is why the entire universe is called macrocosm and the human being microcosm.
16. The best type of preaching is the preaching of one's own-self and the most difficult task is to correct one's own being.
17. For preaching, propagation, and spiritual successorship (*khilafat*) one must be a man whose discourse and precepts are most authentic and unchallengeable; his words taken as the final.
18. Extract happiness from the illusory world of afflictions and distress. Don't wait for the end of distress and tribulations: these are part and parcel of the phenomenal existence and would never come to end.
19. Only that person remains happy who knows the art of searching happiness or who is happy by Divine providence.
20. Ablution (*wudhu*) is a strong fortress (*hisar*) and also a ritual. Ablution, if performed in trouble i.e., it ailment, ■■■■■ relief.
21. When the holy Quran is read in order to cast breath into the water to cure a disease, it creates specific electro-magnetic electrons in it which change De-construction of molecules of the

disease into Re-construction of molecules. There electro-magnetic electrons — also called energy.

22. As — is a non-material action, likewise disease is also a non-material action. Disease is never created in body, it is created in the mind.
23. Those who always remain engrossed in His adoration (*dhikr*) do not fall victim to disease. Their disease — given the name of Re-construction.
24. If anyone is initiated in quest of Divine proximity or the pleasure of the Holy Prophet (PBUH), his initiation (*Bait*) is justified. If it entails any other motive, neither the man who takes oath of allegiance can do, nor who is initiated is allowed to do so, until the real object for the Hereafter overcomes the pact. Initiation, (*Bait*) void of real purpose, — never be considered basically and in principle — true, since *Bait* is a spiritual and Quranic act and without this foundation, it can never be effective nor put into action.
25. From the duties of the spiritual Guide (*Pir*) the first and foremost one is that he should change the realm of your heart, and driving you out of the neglectful folk, make you stand in the row of invocators (*zakireen*). And any spiritual Guide who fulfils this responsibility is considered to have done his duty may your outer condition is changed or not.
26. *Faqir* does not need anything excepting God i.e., needlessness is the yield of *Faqir*. This is the end result of it.
27. There have been many infinite' accomplished *auliya Allah* in the world of Sufism. But infinite *wail*, in true sense of the term is that, who has the ability to produce further perfect consummate mystics.
28. Man and woman, when they — liberated from humanness, are called *mard* (saint) in Sufi Terminology.
29. *Faqir* (saint) is that:
 - i. Who is truthful - This is his foundation.
 - ii. He is adorer (*ahl- dhikr*) - This is his act.
 - iii. He is awarded prize - This is requital of his deed.
 - iv. He commands - This is his station. He is worthy of being called spiritual preceptor.

30. Beware of two kinds of person in the world: those who are victim of deprivations but try to resolve them by negative means (by inflicting others), and those who ■■■ neo-wealthy.
31. Divine lovers have no specific station. They ■■■ conferred with Ascension (*miraj*) which is their presence in Divine pavilion.
32. Seeing fault of any spiritualist must not be considered a fault in *Faqr* (saintship), nor deny *Faqr* seeing fault of anyone. *Faqr* is Truth and a path toward salvation and His Presence. Thus faults and mistakes concern human not *Faqr* itself.
33. Discourse (talk) is only witness. Message is sent silently. Spiritual inspiration is transmitted through glance. And that inspiration (*faiz*) which is endowed, is affirmed by discourse.
34. There is discourse in *Shariah*, symbolic allusions in *Tarigat* (mystic way) and the tongue of Reality (*haqiqat*) is silence and tongue of gnosis (*marifat*) is spiritual state which means 'Be, and it is'.
35. When God decrees ■ matter, He only says to it: "Be!" and it is. When this quality is created in human, he is called *Mureed*.
36. Station of annihilation (*fana*) is that wherein the aspirant abandons his will and wish before Divine destiny. When this process is complete, then Allah Most High sustains him with His own Will and after this Divine decree becomes his decree. Then whatever he wills, is done instantly. This is called *Kun-sayakoon* (Be! And it is). After this is the realm of bewilderment.
37. Invoking blessing (*darood*) on the Holy Prophet is obligatory ■ the Holy Quran says: "Allah sends His salat (Grace, Honour, Blessing, Mercy) on the Holy Prophet Muhammad (PBUH) and also His angels. O you who believe! Send your salat on (ask Allah to bless) him and greet (salute) him within Islamic way of greeting.(33:56).
38. He who has attained unitive life in His Essence, is returned to His creatures so that he may open the way to Divine nearness and union for them.

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